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Curriculum panel challenges CDC

Bert Witvoet

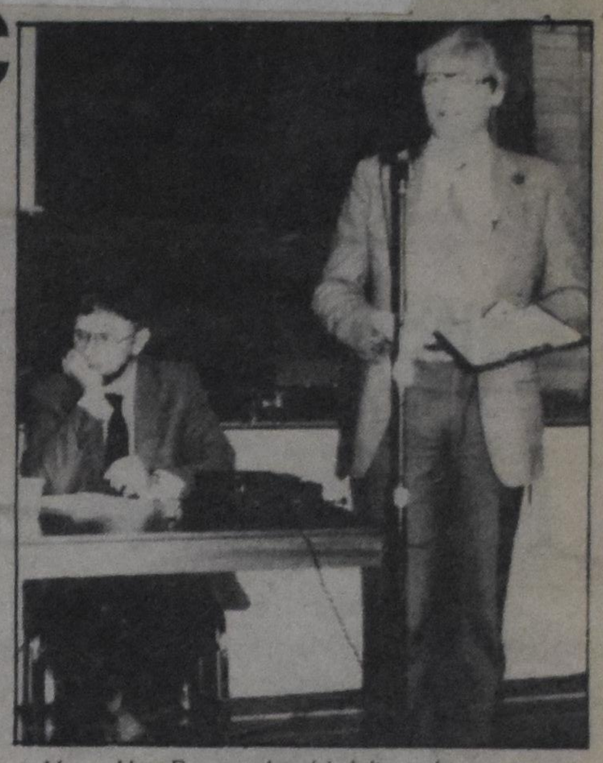
HAMILTON, Ont. — Someone called it a stroke of genius. He was referring to the panel discussion sponsored by the Toronto based Curriculum Development Centre held at Redeemer College. The Curriculum Development Centre (CDC) has been treading water for some years now, having produced precious little in the form of curriculum material. A well-attended meeting would boost the morale of this struggling organization.

About a hundred educators and board members came to hear Harry Fernhout, CDC's part-time Executive Director, reaffirm the educational vision of CDC in a position paper, as well as to savour the response of four eminently qualified panel members — Clive Beck, OISE professor; Aukje Masselink, special education teacher and Scarborough Board head of guidance; John Stronks, OACS Education Coordinator; and Harro Van Brummelen, SCSBC Education Coordinator.

The key word in CDC circles is integration. Fernhout's presentation made full use of this concept. He spoke on 1. The integration of Christian vision with educational practice, 2. The integration of the curricular program, 3. The integration of the learner as person, and 4. The integration of learning and life.

These concepts have been worked out in the curriculum unit **Joy in Learning,** CDC's highly valued contribution to integrated learning. According to Fernhout, integration comes about first of all because of a unifying vision of life. "People don't just intellectually possess their vision; they **live** it." Living a vision has enormous implications for how Christian schools view knowledge, says Fernhout.

The second emphasis on integration looks at the area of division of learning. CDC does not think much of the traditional division of learning into separate subject areas. If the curriculum is organized according to subject areas, there should be greater linkage between the separate parts,



Harro Van Brummelen (r) delivers his comments while John Stronks ponders the impact.

CDC feels. Better to submerge subject distinctions and to go over to integrated units.

Fernhout continued to highlight the need to recognize the learner as a unified person, and to keep learning and life together.

The panel responds

All four panelists expressed appreciation for the work of CDC. But all of them also had words of advice and criticism.

John Stronks led off by remarking that he supports many of the ideas expressed and that the CDC paper contains good general goals for Christian education.

Continued on page 4...

Calvinist Contact

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January 4, 1985
40th year of publication,
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Thinkbit

Someone once said - "Being a senior citizen is that time of life when experience has taught you all the answers, but nobody asks you the questions."

Sent in by subscriber

Feike Asma — a man who shared his gift (1912-1984)

Herman de Jong

Dutch organist Feike Asma died on Monday, December 17, 1984, in The Netherlands.

He was one of Jan Zwart's outstanding pupils and probably became this master's best-known interpreter. Jan Zwart changed the organ culture in The Netherlands and made the organ available to the "kleyne luyden."

Born on April 21, 1912, Feike Asma, as a 15-year-old boy became organist of the Gereformeerde Kerk in Den Helder, his birth place.

Following his Den Helder period, he assumed the position of organist in respectively Leiden, Den Haag and Maassluis. He made many trips abroad and performed on major instruments both in Canada and the United States. He was an avid arranger of organ compositions and gave something like 200 concerts per year.

For his contribution to organ music, the then Queen Juliana, in 1967, bestowed on him the honour of "Ridder in de Orde van Oranje Nassau."

For many Reformed families in Canada and the United States Feike Asma became a friend who came to their living rooms without ever being offered a cup of coffee. As these families listened to his records, the soaring organ music touched their religious, nostalgic and ethical heartstrings. His influence upon their lives cannot be denied.

School boards may enforce standards

Bert Witvoet

The fact that a Supreme Court of Canada upheld the firing of a Catholic teacher in British Columbia is a positive ruling, according to Lyle McBurney of the Ontario Association of Alternate and Independent Schools. Adrian Guldemond of the Ontario Alliance of Christian Schools agrees.

The court ruled that the firing of Margaret Caldwell, already dismissed in 1978 for marrying a non-Catholic divorced man, does not violate human rights legislation.

"It's important for the integrity of schools to be able to make certain contractual agreements and to be able to hold a teacher to it," said McBurney.

It established the principle that lifestyle and commitment are more integrally related to the process of teaching than others would have us believe," said Guldemond.

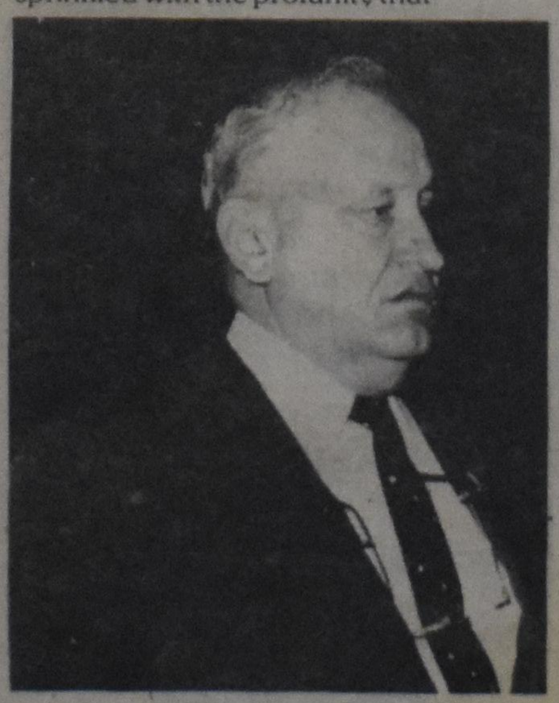
In this issue:

Future options for protestantism . . . p.5
Articles on how we can minister to the mentally retarded 10,11
Don't ignore harassment! p.12
New Year for children p.14

The worst bit of genocide that this world will ever see

Anne Hutten

GREENWICH, N.S. — Eugene Whelan is wellknown to most Canadians, including readers of *Calvinist Contact*. Carl Tuyl, in a recent column, referred to him as "Canada's cursing former minister of agriculture" (my translation). And true, his speech tends to be sprinkled with the profanity that



Eugene Whelan

apparently distinguishes a Canadian from other English-speaking persons.

All the more reason, then, to listen closely when he talks on world hunger, and on the way in which ordinary people can contribute. Because this man, who can hardly be classified as a born-again Christian, insists that it's the church organizations which must persistently and diligently get the help through to starving nations.

"Church groups — these are some of the best people," said Whelan during a December interview at Greenwich, Nova Scotia, "these are the people who go and live the conditions, understand the people, work with the people. I would say, anyone who's giving money, say, to the different church groups, the Foodgrains Bank that's run by the Mennonite people and seven church groups together; you have the Catholic church which has lived in that area (northern Ethiopia) for at least twelve years; you have the World Vision people, which is again a group of church people. Any money that goes to those, or any other organizations that are too numerous to mention, is your best bet."

Whelan noted that the Canadian government prefers working through these NGO's (non-governmental organizations), and will match their funds dollar for dollar, or even three to one at times. He's convinced that at least 95 % of money given in this way actually gets to the people for whom it is intended. As president of the World Food Council he has been to Ethiopia twice, in 1983 and in June of 1984, and saw enough poverty and hunger to know how bad the situation is.

Already in 1983, it was obvious to Whelan and his advisors that the green belt was receding in Africa, that the food supply was almost non-existent in some areas. Satellites showed the trees, the shrubs and the grass simply disappearing, and although some "experts" advised him that one good rainy season would fix the problem, other advisors knew better.

Continued on page 7 ...

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Calvinist Contact

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Editorial

Happy revolution round the sun!

And old year has gone and a new one has begun. We have made one more trip round the sun. Does the space we travel in look familiar to you? It should; most of us have been here several times before. The only problem is, we didn't cross a line. It's hard to place yourself in space that way. Nothing to measure anything by.

No wonder New Year has been celebrated at different times of the year by earthlings. The Egyptians used to celebrate New Year in the middle of June. The Romans began their revolution on the first of March. Because of that practice we still name months in a way that does not fit our year: September, October, November and December have the numbers 7, 8, 9 and 10 in them. That makes sense only if you start the year in March.

The reason we start on January 1 is because in 153 B.C. some emperor decided that the annual installation of government officials be moved from the first of March to the first of January. Doesn't that make the whole thing a little too arbitrary?

Just think of all the sermons that are preached on December 31 and January 1 and the reflecting we do ourselves. The seriousness of all that would suggest a real event, an event that involves heaven and earth. As if a page in the book of creation has been turned. In effect nothing happened between old and new that does not happen any other time of the year.

So what's all the fuss about?

The number of our days

Well, the date may be artificial, but the idea of marking off 365 days is not. Circling the sun is more momentous than going round the block, even if it *is* the first time you drive your father's car. Some of us will circle the sun 60 or 70 times in our life, and if we are strong, eighty times. Somehow one full circle calls for something more than a superficial remark.

The passing of time is something we don't always like to think of, especially if we think of life ending in death. Our heart becomes the clock, and we know that it has been set like a timer that suddenly jolts into a CLING! No wonder men and women throughout the centuries have tried to drown out the sounds of Time's winged chariot hurrying near. "The grave's a fine and private place, but none I think do there embrace." New Year calls for a song, a drink, a band playing loud music.

But that's the kind of thinking you may expect from mere mortals. It certainly does not fit those who have eternal life stamped on their foreheads. Better to enter the arbitrarily determined year of the Lord 1985 with a prayer on our lips: "Lord teach us to number our days that we may gain a heart of wisdom." And after we have numbered our days, God will see to it that each journey around the sun leads to everlasting hours and days and years and ages.

A life and death game

Let's play a game that is being played all over the creation. It's even more popular than trivial pursuit. The object of the game is to find out whether you are a leftist or a rightist. Ready?

Take a piece of paper and pencil and draw a line down the centre of the page. Mark the first column A and the second column B. Next, draw 10 lines horizontally across the page. Now look at the first question, make a choice of answers and indicate your choice by placing a checkmark on the first line of column A or B.

1. Which of the following two attitudes to capitalism is yours: a) it is unchristian to speak poorly of it because it is so much better than the communist system, b) it is unchristian to speak highly of it because it oppresses the poor in third world countries?

If you choose a) you're a rightist. Choosing b) makes you a leftist. Of course, if you choose both or neither, you're a fence sitter, a waffler and a good-for-nothing nincompoop.

Now that you know the rules of the game let's set up a few more of these a's and b's.

2. The government should aim for a balanced budget by a) cutting down on social programs, b) reducing its military expenses.

3. Canada should a) not extend aid to Nicaragua as long as its government is Marxist (US policy), b) extend aid regardless of its political direction (Canada's policy).

4. Capital punishment should a) be reinstated because God calls for the death penalty, b) not be reinstated because a civilized society should show mercy.

5. Canada should a) encourage foreign investment by minimizing restrictions, so that the economy can grow, b) impose restrictions on investment to maintain our economic independence.

6. The result of admitting women to ecclesiastical office will be that a) men will drop out of church activities, b) church members will become more sensitive.

7. People who leave their marriage a) are more guilty of breaking the marriage bonds than those who stay behind, b) merely express the fact that the marriage was already broken.

8. Workers should a) not be involved in decision making in the workplace, b) be able to set their own working conditions.

9. The biblical principle of headship of the man a) applies to all areas of society, b) no longer applies.

10. Schools should focus primarily on a) intellectual development, b) development of the whole person.

This is the end of the game. There were 10 choices you could make. How did you fare? Are you by and large a rightist or a leftist? It's important to know, because at the end of this age you will be told whether to go to the left or to the right. Sheep will go to the right, goats to the left. Unfortunately, we have not been instructed where the good-for-nothing nincompoops will go.

And to think that it will be decided by how you looked at divorce, women in office and foreign investment!

Letters

Eye for an eye

RE: "The death penalty".

The biblical "and eye for an eye" was one of the first and possibly most momentous of all legal injunctions.

It was issued into a world, where the master literally owned the body of his slave and could do what he wished with it without fear of retribution. He could kill the slave, beat him senseless, dismember him ... literally anything.

The injunction, "an eye for an eye" established for the first time, that the eye of a slave was worth the same as the eye of his master. Therefore, when a slave was maliciously injured, the master had to compensate him for the worth of that eye — or tooth — or leg, whatever.

Never, at any time did it mean that if one's eye was lost that one could gouge out the eye of the person responsible.

The meaning that read into the law, a vengeance or retribution, was attached to it a thousand years later, by those wishing to discredit the Jewish bible.

Further, Talmudic law also stated that a master who habitually struck a slave, had to grant the slave his freedom. Also, it prohibited taking a slave's family into slavery, when a slave wasn't able to work hard enough on his own — clearly it stated that the children of slaves were born free.

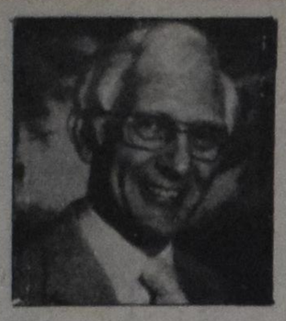
Elsa Rosenberg,
Hamilton

1985 advertising rates increased

Are you affected by the seemingly endless trend of higher costs and

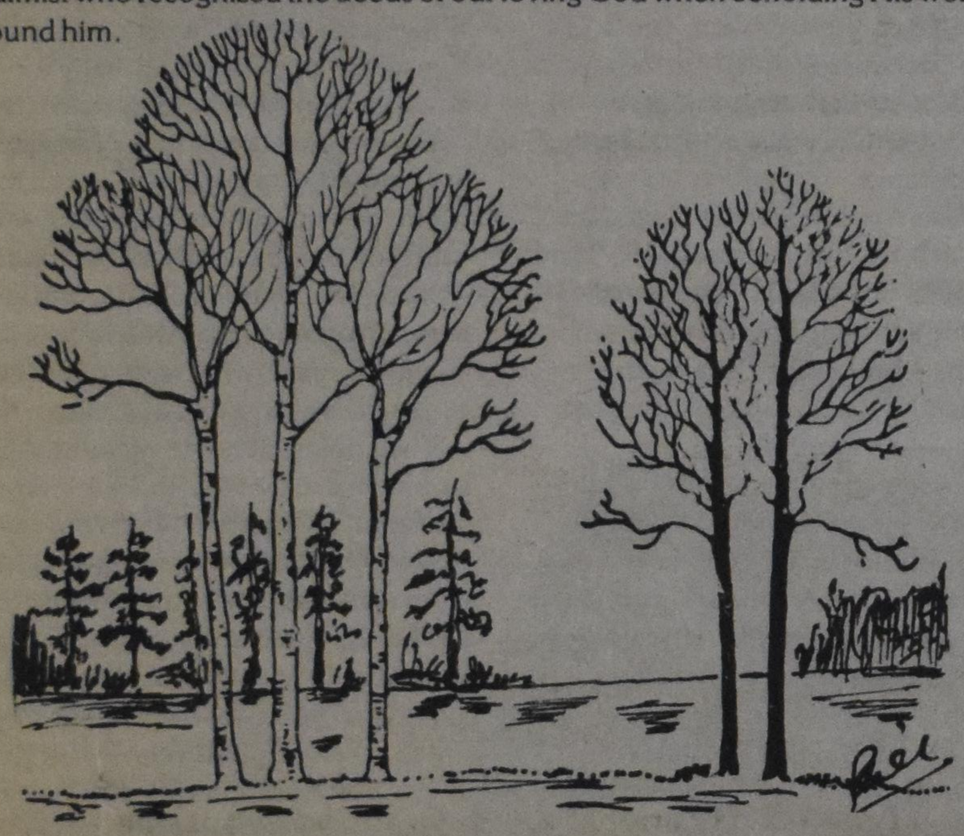
SKYLIGHTS/WILLIAM RANG

Looking at trees



I love forests. How I enjoyed the majestic trees of Vancouver Island! I was surrounded by grandeur and at the same time by total quietness.

Whenever I am among the forest giants, I instinctively think of the many passages of Scripture that compare man with trees, and feel kinship with the Psalmist who recognized the deeds of our loving God when beholding His works around him.



Yes, a forest is like the church of our Lord Jesus Christ. There is some dead wood, of course. Some of the trees died many years earlier and still they can be found standing among the live ones even though wood-rot may have started.

And look, there are the saplings. They reach for the light of the sun as well, desperately trying to grow up. Yes, growing up means reaching out for God, for the Sun. There is really no other reason for the process of maturation.

As they reach for the light, they seem to struggle past the older ones that often block the light from reaching them. Therefore I often find the saplings quite frail. There aren't many leaves yet and the branches are quite thin. There is a positive side to it as well, for as they grow they are rather well sheltered by the full-grown trees that take the brunt of the storms that rave about.

Have you noticed it? Oaks do not grow in the same way as birches do, and the development of pines is very different from that of maples. Also the tasks of the species differ from each other. Nor is the beauty of the maple the same as that of the fir. Amazing! One may argue that the cedar is not the most beautiful of the forest trees, but I am always amazed at the fact that its wood just does not rot.

Occasionally I stop to fully admire a live tree. I delight in its foliage. Strange, isn't it: in every tree one can find dead branches. Storms usually take care of the dead wood so that the tree may look more fully alive.

You and I know, we're not all oaks. Some of us are more like birches or cedars. What is important is that we are alive and that we belong to the forest. Yes, the storms of life will take care of our dead wood. What is much more important is that we know our roots growing deep and firm and that our branches reach for the sky.

"Blessed is the man who walks not in the counsel of the wicked," says the inspired poet of Psalm 1, "he is like a tree planted by streams of water ..."

Do you by the grace of God recognize yourself?

Let's get properly dressed for 1985

Gerrit Verstraete

As a child I often dreamed of going to school in my pyjamas. They were not pleasant dreams. I felt inadequate and terribly out of place.

1985 is here in a flurry of controversy about nuclear armament, abortion trials, heated argument, poverty, sickness and unemployment.

You don't combat such deceit in your pyjamas.

You need God's armour.

God gives it to you custom made, fit to in 1985.

Gird your loins

To combat the lack of Knowledge, He instructs you to gird your loins with the truth, the whole truth, His Word. Know it for all the commands. Know it for all the promises. Don't toss out healing of sickness and disease, prosperity, miracles, or visions simply because it doesn't fit your line of reason.

Their use may not be printed on the label in your pyjamas, but they're sure engraved in the divinely powered steel of God's armour.

But there's more knowledge than accumulated teaching.

There's speaking from a persuaded heart.

Wear the helmet

For that, there is a Helmet of Salvation.

You wear the Helmet of Salvation in assured recognition of membership in the army of the redeemed. You are saved. Let that fill your heart so that your mouth can speak of it in full conviction. Stand up and tell the whole world you are a born-again believer. Stand up and tell (it's called evangelize) those who do not believe the Good News that in Jesus the salvation you have is for them too.

Shod your feet

To combat the lack of Preparation, God instructs you to shod your feet with the preparation of the Gospel of Peace.

Prepare yourself with the message of love and peace and unity. Be peacemakers in 1985. Live in harmony with one another. Live in unity with one another. Let 1985 be the year you listen to your husband, your wife, your children, your pastor. Let 1985 be the year you occupy ever spare moment of your time with prayer and Bible study.

Strap on the breastplate

Continue to prepare yourself by strapping on the Breastplate of Righteousness. Surprise, surprise, it fits over your pyjamas. In Christ you are right with God. Let that really sink from your head to your heart. Being right with God gives you access to the full inheritance as co-heirs with Jesus. Being right with God in 1985 will prepare you to rout the sin-consciousness from your life. Don't knuckle under to the guilt of sin in your life; confess, repent, and stand up in freedom from condemnation.

Hold up the shield

To combat Unbelief, you need the Shield of Faith. Satan will throw more fiery darts at you than you can count. He'll get you to believe your positive attitude in Christ is arrogance, the Gifts of the Holy Spirit stopped in the Apostolic Age, and being a pilgrim on a journey is the reality of a miserable life here on earth. Satan is real and he didn't come to pussyfoot around deserted graveyards. He comes to kill and destroy. Does he live up to his promise? Look at Lebanon, Northern Ireland, Latin America. Look at your own inner cities. Look even at your own family. Check out the prisons and the hospitals. This is all out war. Hold out that Shield of Faith and resist the devil and he will flee from you.

Use the sword

Now that you are fully dressed you can go on the offensive with the Sword of the Spirit. Don't stick it in the closet in 1985. Use it well. Use it always. Use it with everything the Bible teaches you about the Holy Spirit. Signs and wonders will follow you. The Sword has two edges. One is the Testimony of Jesus Christ. The other is your testimony.

Activate that entire suit with the power of prayer. Pray at all times and pray in the Spirit. As you wield the Sword of the Spirit let the calluses on your hands be matched by the calluses on your knees.

That's the dress code of believers for 1985.

Gerrit Verstraete is President of the Christian Communications Centre in Mississauga, Ontario, Canada.

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A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards.

Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

increased prices? Yes, you are.

Is *Calvinist Contact* affected by spiralling costs of products, supplies and newsprint? Positive, too!

Our advertising rates have largely remained unchanged during the last two years. During this time we've had to absorb increased costs of many items that go into the production of a weekly newspaper. Most recently, we were hit with a substantial price increase in newsprint, the very paper used to print *Calvinist Contact*.

For these reasons, the management and directors of Knight Publishing Limited recently decided to revise the advertising rates for 1985, particularly in the area of display advertising.

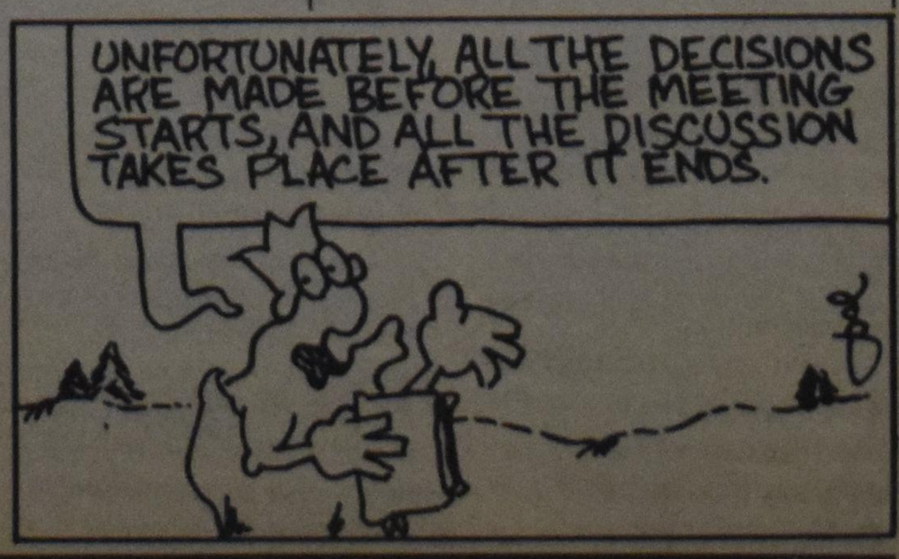
A copy of our new 1985 Advertising Rates Sheet will be mailed to you upon request. The new rates are effective **January 1, 1985.**

We are happy to inform you that the Classified Rates — see page 15 of this issue — have remained virtually the same. Some slight changes have been made and we urge the users of our Classifieds to take note of this.

We are very grateful to *all* our advertisers and we value your business. We sincerely hope you will continue making use of *Calvinist Contact* in the future.

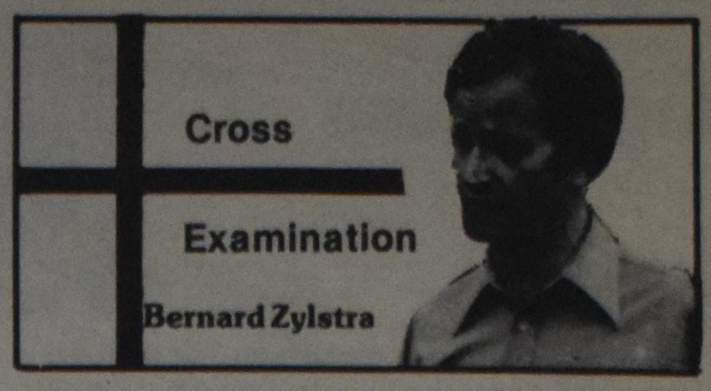
Stan De Jong
Manager

Pontius' Puddle



News

Dr. Praamsma, Rev. Van Andel — we'll miss them



Rev. Henry Van Andel passed away in November, Rev. Dr. Louis Praamsma in December. Their families will miss them. So will the church, particularly the Canadian segment of the Christian Reformed Church. I would like to reflect a bit on the significance of their absence.

Dr. Praamsma and Rev. Van Andel belonged to that small group of leaders which decided in the 1950s to accompany that large wave of Dutch Reformed immigrants to Canada. There were hardly any professors, lawyers, doctors, and other professionals among the thousands of immigrant families that left Holland for Canada. There were a number of ministers. And among that small group of ministers Dr. Praamsma and Rev. Van Andel stood out.

There was a difference in their leadership, in style as well as content. Dr. Praamsma was a pastor and a church historian. I remember the time, soon after I had joined the Institute for Christian Studies in 1968, when I visited him and his wife in their parsonage in Fruitland. He then told me something that I have never forgotten. "When I was young," Dr. Praamsma said, "my main interest was literature. But I was convinced that the Lord called me to the ministry, so I changed to theology." There was a deep sense of calling in Dr. Praamsma, and that calling led him to make that unusual decision to start a new ministry in a foreign land.

I wonder whether that interest in literature, in the wider ramifications of culture, contributed to making Dr. Praamsma a church historian. Here, I believe, there is a touch of tragedy in his life. I don't think I'm very far off the mark in assessing Dr. Praamsma as one of the outstanding church historians in the Christian Reformed denomination. At one point he received an appointment at Calvin Seminary but somehow he did not feel at home there, and returned to Canada to serve the church at the local level. But he continued to write; he managed to complete a popular history of the church in Dutch. In the week that he died Paideia Press announced the publication of his last book, on Abraham Kuyper and his times.

So there he was ... steeped in the ups and downs of God's people throughout the ages, an expert in the revival of the Reformed vision in Holland after the French Revolution, shaped by the vision of the Lordship of Christ over the whole of life as defined by Abraham Kuyper, not entirely free from the incipient dualism remaining in Kuyper's doctrine of common grace.

Rev. Henry Van Andel belonged to the same generation but was shaped more strongly than Dr. Praamsma by the renewal of reformed thought of the 1930s — a renewal with which we associate the names of Dooyeweerd, Klaas Schilder, Vollenhoven, and S.G. de Graaf. Because of that Rev. Van Andel was from the start associated with the ARSS/AACS, while Dr. Praamsma kept his distance.

Rev. Van Andel began his Canadian ministry in New Westminster in 1954 and — except for one year in Bowmanville — also ended it there thirty years later. In some sense, he was the "pope" of southern B.C. because when he spoke, he did so with authority.

He shared the Kuyperian vision with Praamsma. He articulated that vision, deeply grounded in the Scriptures. He had a sense of history. He did not drive issues to a head. He knew that without a chain of Christian education from kindergarten through university a Reformed community loses its identity. So a great deal of his energy was spent in Christian educational endeavours.

Both Dr. Praamsma and Rev. Van Andel worked until the Lord called them home. Dr. Praamsma wrote his books. Rev. Van Andel preached, addressed himself to the long-range issues of the denomination, and wrote his meditations for *Calvinist Contact*. Whenever I visited Vancouver, I visited Rev. and Mrs. Van Andel. Why? Because Van Andel's insight was rare.

Dr. Praamsma and Rev. Van Andel are now with the Lord. We'll have to begin the year without them. No, we'll face the decade ahead without them. Their death symbolizes to me the passing away of a generation of leadership that helped shape us what we are, that helped shape the best that is in our midst.

Their death creates a vacuum. All of a sudden we realize that there are very few leaders in our midst between the ages of 50 and 75. Hardly any of us who are close to 50 has gained the respect that Dr. Louis Praamsma and Rev. Henry Van Andel commanded. Why is that so? Could that be one of the reasons why we are so polarized, so divided?

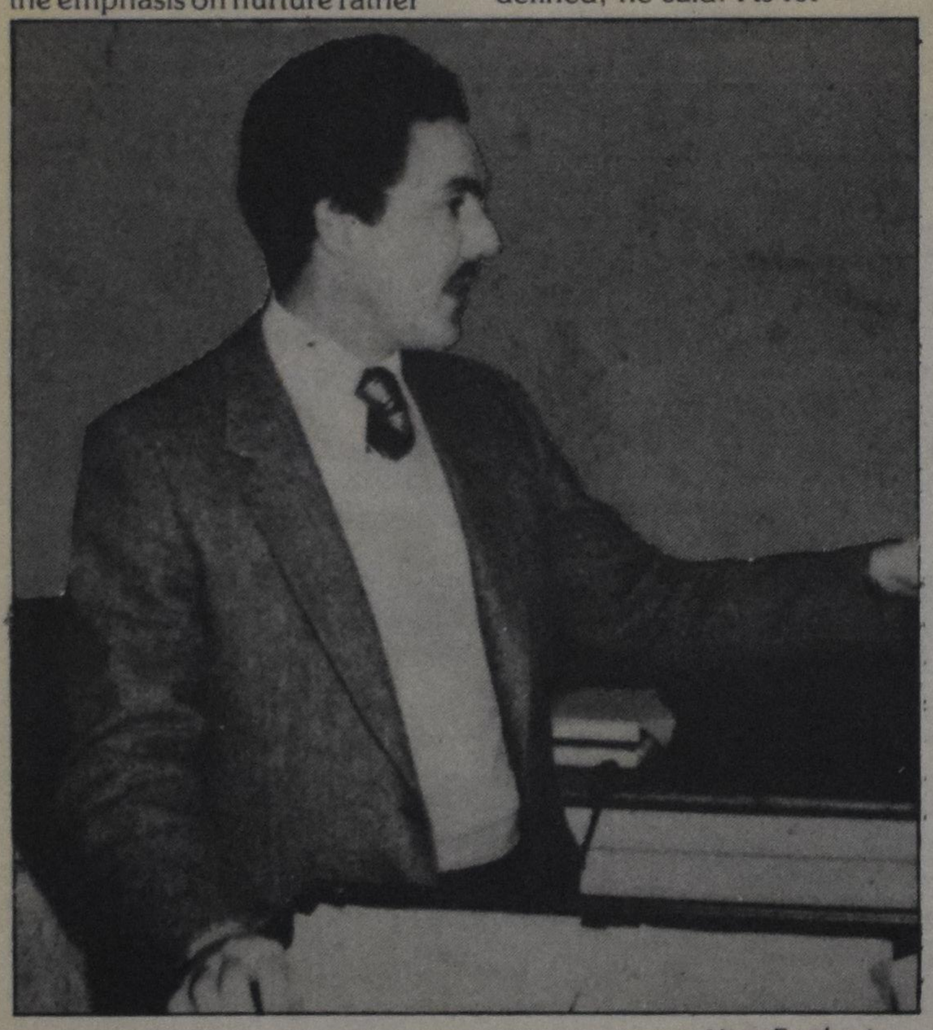
I believe these questions are worth thinking about at the beginning of the Year of the Lord 1985.

Dr. Bernard Zylstra is President of the Institute for Christian Studies.

Curriculum panel challenges CDC

... continued from page 1.

But he also found that there was little in the paper about instruction and the actual process of learning and that the emphasis on nurture rather than schooling might undermine the role of the home and church. The school has a more limited task, he felt.



Harry Fernhout

Clive Beck thought that integration in learning is very difficult. When it is attempted in Social Studies it often results in learning neither history nor geography, he said. Yet, he felt that integration should be attempted at some level.

Harro Van Brummelen had difficulty hanging all of CDC's lofty goals on integration. Not integration but CDC's vision should be more clearly defined, he said. As for curriculum integration, to achieve that by subject rejection is not fruitful. Further, he suggested that CDC avoid terms like "personalized learning."

The fourth speaker, Aukje Masselink, developed more her own model of what education should be like rather than directly confront CDC's model. "Education is about people," she commented: child, parents, teachers, community and, at the centre, Jesus Christ. She defined discipline as being instruction and nurture, but also correction and chastening.

The last word belonged to Fernhout, not counting the questions put to the panel by the audience. He felt that some of the panelists assumed too much about integration, as if it came about automatically. He said that some of the criticism was parochial. CDC is not just for the schools belonging to Christian Schools International. "We share our vision with others. The latter remark came in response to questions about CDC's alleged lack of concern for where other Christian schools are at.

Most of those who attended felt that the evening had been very informative. CDC members and staff, although somewhat beleaguered, can look back to a fruitful encounter with other Christian educators. CDC's relationship with CSI and its districts has never been very good at the best of times. According to one CDC member, Don VanderKlok, a fair bit of suspicion and hostility towards this organization has marked the attitude of ICS officials in the past.

Much of this was softened and adjusted at this recent meeting. At least, people had come and taken notice of where CDC is going. That in itself must have been worth the drive to the Hamilton beach facilities for CDC members.

Kuyper's Kapers

HELLO, I'M BERNIE ZYLSTRA
TYPE TYPE TYPE
I SEE YOU'VE NEVER HEARD OF ME
WELL, UH, SHOULD I HAVE?
NO, JUST HOPING AGAINST HOPE...
YOU WOULDN'T BE THE NEW CAFETERIA WORKER, WOULD YOU?

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Society

Protestantism's future options

Robert Drake

Almost 90 years ago, Abraham Kuyper, the Dutch theologian, told Presbyterians at Princeton that the future of Protestantism had three options. It could take the form, he said, of practical works, mystical experience, or a world and life view.

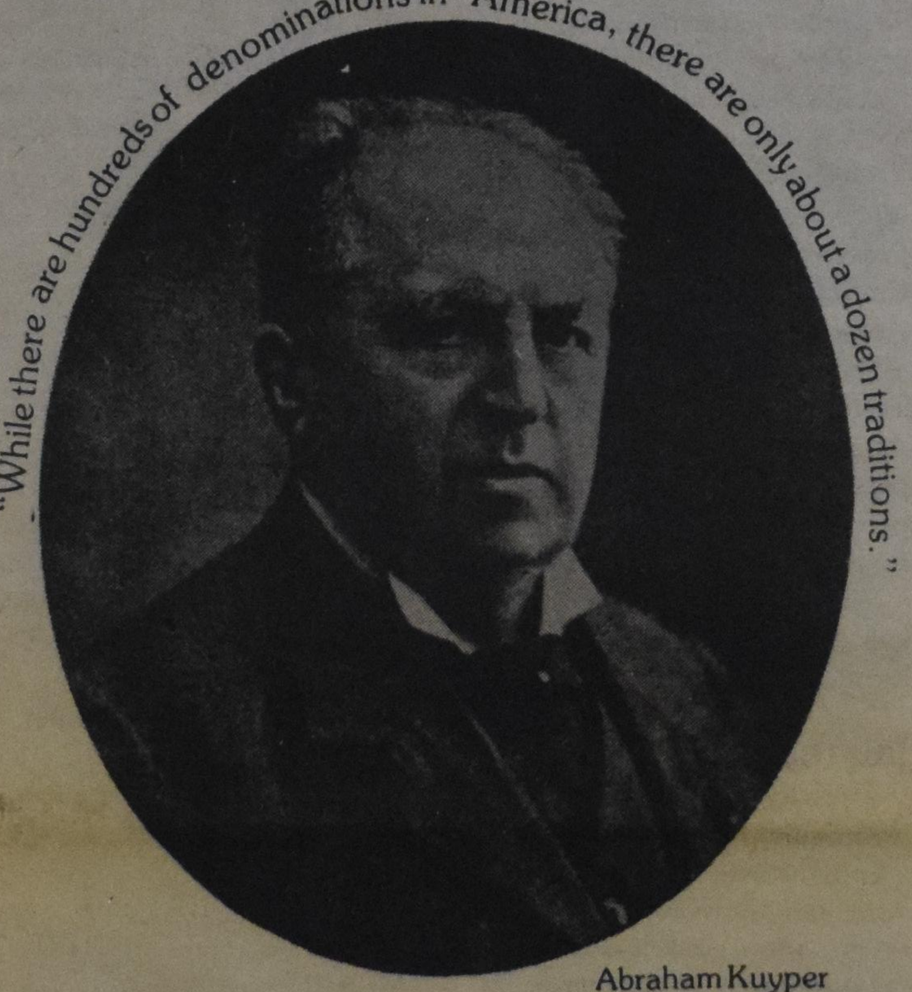
Times have changed, and the content Kuyper gave these options may seem outdated, but the options should still serve to challenge evangelical Protestantism today.

An updated version of the *practical* form of Christianity is found in the popularity of books and seminars which offer advice on everything from weight control to divorce. Surely no one will doubt that believers need practical direction for their lives, even if the need at times seems to mimic our culture's preoccupation with self-improvement. The difficulty is that practical Christian life supposes the arena of the Christian life to be the self, the family, and interpersonal relationships. If this theme is mistakenly thought to be the faith's only concern, the the world. Believers may become more concerned about their own personal peace than their neighbour's good.

An updated version of the *mystical* option brings to mind what is called charismatic Christianity with its demonstrations of power. Again, no one would deny that the gospel must come in demonstrations of the risen Christ's power. The difficulty is that the arena for any form of mystical Christianity is again the personal life of the believer. At most, the arena expands to include demonstrations before the institutional church. But only rarely, by its very nature, does it reach into the public arena.

Kuyper himself affirmed the need for both the practical and the mystical dimensions of our faith. But he also reminded us that the martyrs did not shed their blood for practical behavior or mystical experiences. They gave their lives for the all-encompassing claims of the truth in Jesus Christ. It is the third option, a *world and life view*, which does justice to the all-encompassing claims of the truth, and it is this third option which the Presbyterian and Reformed tradition offers today.

American Christianity seems caught today in a practical and-or mystical version of the faith and has difficulty formulating a world and life view. Perhaps American Christianity lacks an appreciation for traditions, and therefore misses the importance of the Reformed contribution to a world and life view. By tradition, of course, we mean something broader than a denomination. While there are hundreds of denominations in America, there are only about a dozen traditions. Among these are the Roman Catholic, Eastern Orthodox, Lutheran, Reformed, Anabaptist, and Wesleyan. Perhaps some would add dispensationalism.



Abraham Kuyper

We become aware of traditions when someone says to us that he just wants a New Testament church, but does not care about labels. We may agree, but then we must ask him what he considers the Kingdom of God to be, since that is a major theme of the New Testament and its church. The answer to that question places us in a tradition — whether we like it or not. The Reformed answer to that question (while phrased differently by different proponents) is essentially this: "God is the Creator and Sovereign Lord over all things, and redeemed man is His servant in all things." With such an answer, the arena of Christian faith is immediately seen to be broader than self, family, and even the institutional church. It is the whole world and every aspect of life. In other words, it is a world and life view.

Ignoring traditions has weakened the American church — not strengthened it. For while proclaiming practical life, and a mystical union with Christ, it has fallen short of the all-encompassing claims of the truth in Christ. Notice, for example, the response of Billy Graham when he was questioned about his possible influence upon the Soviet Union during a recent crusade there. He said he could not change governments or social structures — that he had even failed to do so in America. While respecting Dr. Graham, can we imagine a Puritan saying that? Can we imagine Abraham Kuyper, who later became Prime Minister of The Netherlands, saying that?

The problem is that Christianity focused on the practical or the mystical cannot rise to an inclusive world and life view. But a world and life view *can* contain within itself the practical and mystical. A world and life view may provide a foundation for practical counsel so that Christian advice is not simply eclectic as it borrows from the world. A world and life view may also offer guidance to mystical experience and expression.

The all-encompassing claims of Jesus Christ are best promoted when we self-consciously hold to the Reformed world and life view, and as Kuyper added, when we are not embarrassed to say so.

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Tax system rather than family allowance should be reviewed!

Kathy Vandergrift

"Should a banker who earns $300,000 receive a child allowance?" asked Prime Minister Mulroney, challenging Canada's universal social programs.

The debate about universality contains more rhetoric than careful analysis. There is nothing sacred about universal family allowances. All social programs need review, as long as it is a comprehensive review. I fear that the focus on family allowances will divert attention from the more important goal of a truly progressive tax system.

A careful look at the most common federal family support programs provides a useful case study. There are five major programs, the Child Tax Credit, Family Allowances, the Child Tax Exemption, the Child Care Exemption, and the Spousal Exemption. Tax exemptions are included because they represent foregone revenue for the government. For an individual they are an indirect grant in the form of reduced taxes.

Who benefits the most from these programs? The accompanying chart of the net value for a family of two adults and 2 children under 16 was prepared by the Canadian Council on Social Development, using data from Revenue Canada.

Programs mostly benefit rich

The first observation is that in total the five programs are of greatest benefit to individuals with above average income. Secondly, for the three measures which are tax exemptions, the benefits increase as income increases, with no relation to actual expense or need.

The child tax credit clearly benefits only low-income families. Payments, however, are based on last year's income and are received in one lump sum, which is not very practical for meeting basic family needs. Neither can it adjust for sudden changes in income during a year, e.g. unemployment.

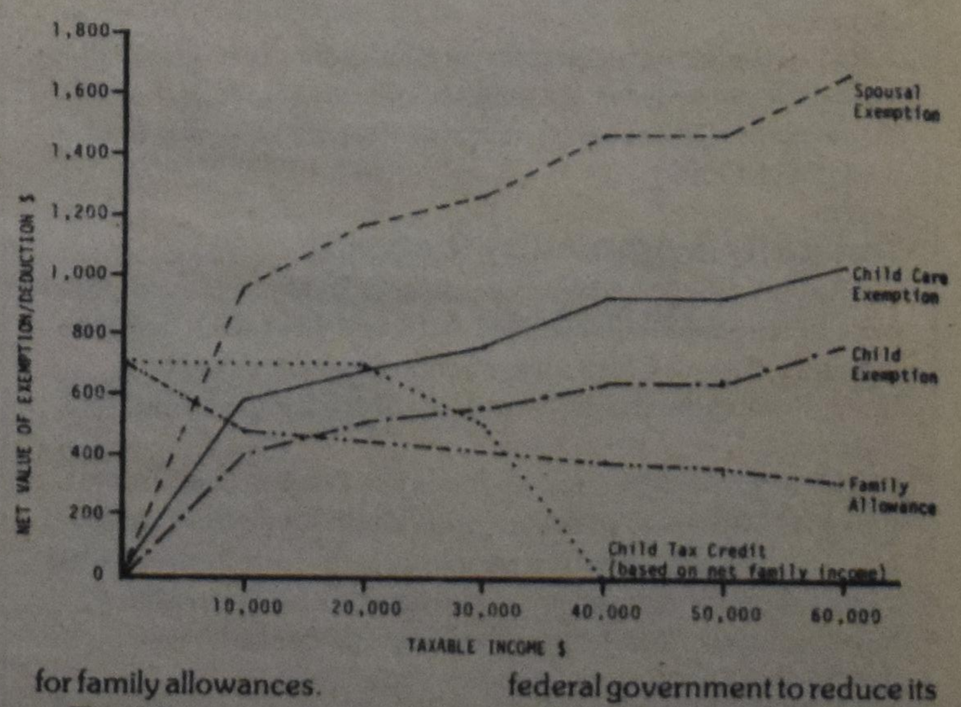
The family allowance program, because of its tax-back provision, benefits the poor more than the rich. It is universal in application, but selective in impact. It is paid monthly, and is easy to administer, costing less than 1% of benefits.

The family allowance is one of the few ways our society recognizes the contribution of those who assume primary responsibility for child care, mostly women. It stimulates consumer purchases, which are more certain to create jobs than corporate grants which may or may not translate into jobs.

The universal nature of the program is a security for the low-income recipients because it unites various economic groups. The top income group could be eliminated without jeopardizing this, but not the large middle class. Specific programs for stigmatized groups in society who do not have powerful lobbies are easy to cut; programs which are received by a large group, even if taxed, are not. In an ideal world it would not be so, but in the world of "real-politic" that is an important factor.

If the goal is to share equitably in necessary reductions then the best choice among these programs is the child tax exemption. In 1983-84 eliminating it would have brought in about $1.15 billion, more than applying a means test for family allowances.

FIGURE I
Comparison of tax benefits, 1983, according to income level[3]



The debate about family allowances is far less important than a debate about the regressive nature of our tax system through the numerous deductions and exemptions which benefit those capable of paying an equitable share of our common costs. A similar pattern occurs when one examines *all* expenditures for aging, for example.

Tax exemptions need review

The best potential for the federal government to reduce its deficit without hurting the weak is in the area of tax exemptions and deductions. In 1979 (the most recent complete data I could find) their total value was $13.8 billion, while the actual federal income tax was $17 billion. The number of possibilities has grown rapidly in recent years. Some are justified by their public benefit, but many are not. Few of them are subjected to regular public scrutiny and open debate, as welfare programs are.

Continued on page 7 ...

Church

Scriptures distributed in Brazilian public schools

Larry Jerden

NITEROI, Brazil — In Brazil, church and state are working together to gear up for the largest Bible distribution effort in history — and it will take place largely through the public schools.

It was the Protestants of this predominantly Catholic country that initiated the program to distribute 25 million New Testaments to Brazil's school children over the next five years, but it has received the endorsement of everyone from President Joao Figuerido to local Catholic school teachers.

The initial challenge to distribute 25 million New Testaments to the youth of Brazil came more than a year ago from one of Brazil's best-known Evangelical leaders — the Rev. Dr. Nilson Fanini, pastor of this city's 5,000-member First Baptist Church.

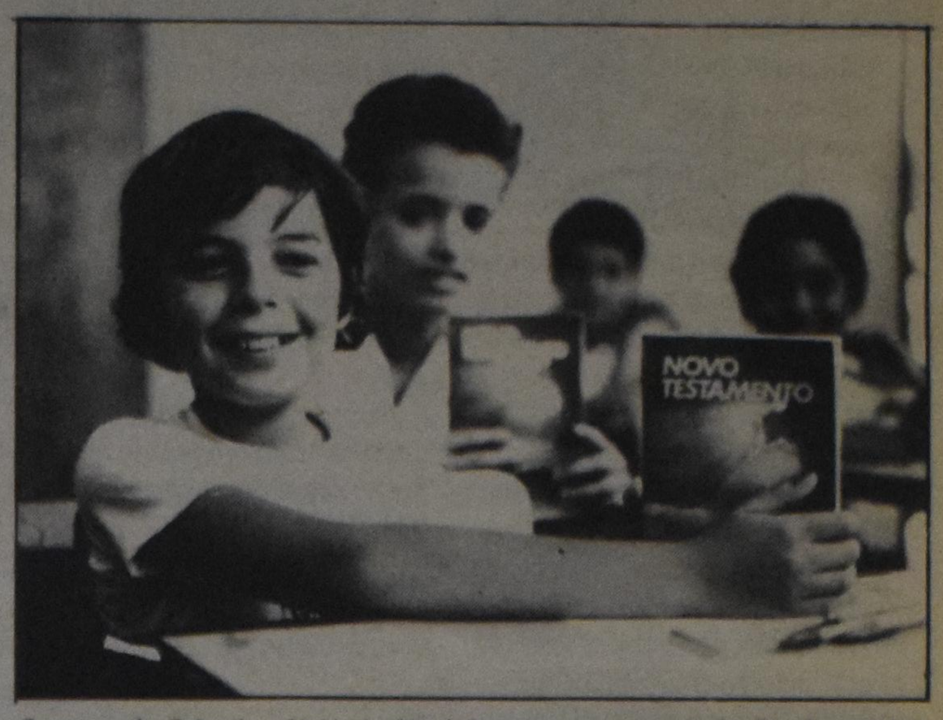
In August, at an evangelistic rally in a 45,000-seat soccer stadium, Fanini's Reencontro (Reencounter) Ministries officially launched the 25 million campaign.

The Brazilian President ordered the Ministry of the Treasury to allow all 25 million New Testaments into Brazil free from both duty and harbor taxes.

He also requested that in addition to placing the New Testaments in schools, the program be expanded to include distribution in prisons and to the military.

One of the first military officers to respond to the President's request was the Catholic captain of a Brazilian Antarctic research ship. He asked for and received 200 New Testaments for his crew and for the scientists and support personnel who man Brazil's permanent station on the South Polar ice cap.

The ship, the *Baron of Faith*, leaves for the Antarctic this month.



Scriptures for Schools — Unlike his North American counterpart, this Brazilian student studies the Bible daily in his public school. Thanks to a World Home Bible League program, all 25 million Brazilian school children, and the military and prisons as well, will receive New Testaments during the next five years.

International effort

To formalize plans for what WHBL leaders are calling the largest Scripture distribution effort ever undertaken in a single nation, pastors and denominational leaders from 19 communions gathered last month in this city across the bay from Rio de Janeiro to name a national steering committee.

In an historic first for Brazil, representatives of groups as diverse as Episcopalians and Baptists, Assemblies of God and Roman Catholics, Lutherans and Congregationalists, Methodists and Churches of Christ and Wesleyans and Presbyterians pledged to work together to complete the nation-wide distribution by the 1990 target date.

But Brazil's Christian community is not prosperous enough to either purchase or print 25 million New Testaments.

Thus the appeal went out for a Christian version of "foreign aid."

Brazil's project became international in scope when a Swedish publisher agreed to subsidize the printing of one third of the Portuguese New Testaments needed for the effort.

And it reached North America when the challenge to raise an additional $12 million to print and ship the New Testaments was accepted by the U.S.-based World Home Bible League (WHBL). In addition, Canadian and Australian organizations are also gearing up to support the project.

The League's support effort, called Brazil/New Life '90, will be officially launched at the annual National Religious Broadcasters convention Feb. 3-6 in Washington, D.C.

"Brazil will elect its first non-military president in 20 years in January," explained Aroldo de Oliveira, a member of the Brazilian House of Deputies from Rio de Janeiro. "We are beginning the building of a stable society. And we believe the Bible plays a central role in this.

"For too long, Latin America has tried to build its society through big programs — hydroelectric projects, super-highways, etc. It has failed miserably.

"We must start at the bottom, with the people. Part of that is that we must establish values upon which to build. That is why we are committed to teaching the Bible in the schools."

Fanini explained that in Brazil, all secondary school students must take religion classes. Students have a choice of attending Jewish, Catholic or Evangelical classes. The WHBL New Testaments are used in both of the Christian courses.

Enthusiastic reception

In Brazil, students proudly testify that they immediately begin reading the distributed Scriptures, take them home to their parents, and entire families become Evangelical Christians as a result.

To the educators and government of Brazil, Catholic and Evangelical alike, such "conversions" are seen as a step toward a brighter national future. They cite evidence that an emphasis on Bible reading increases literacy — no small concern in a nation that expects illiteracy to rise more than three percent next year.

Fanini echoed the sentiments of most Brazilian leaders that "as Brazil goes, so goes South America."

He cited the ever-present threat of Communism as one of the major challenges facing his continent, and said that Marxist opposition to evangelical Christianity is one of the strongest endorsements of the value of WHBL's Bible distribution efforts in Latin America.

"They oppose us because they say the evangelicals are their biggest obstacle to a take-over."

Scripture the best gift

Fanini, perhaps the best-known evangelical pastor in Brazil in part because of a television ministry, said his nation is also suffering from the same curses of other developed countries — drugs and alcoholism, crime and violence, family breakdown, deteriorating ethical and spiritual values.

But in addition, he added, there is a sense of frustration living in a society where inflation has passed 100 percent in the last six months and where the population is growing at an alarming 2.8 percent per year rate.

"In the light of this dark picture, the best gift that can be given to our nation is to have a New Testament in the hands of each person and in every home," he said.

Pastoral Pondering

Authority in the church

Remkes Kooistra

Every structure in society has its own type of authority. In the family we find parental authority, and in the school, that of the teacher. Each authority has its own character, its own sphere of influence and, of course, also its own limitations.

Service or power?

It has been alleged that women wanted the offices in the church for their authority. Under the disguise of *service*, as deaconesses for instance, they would actually be on a *power* trip. The text "I permit no woman ... to have authority over men" (1 Timothy 2:12) would thus automatically close the door to ecclesiastical offices for women.

Now before we say: "Aha, that is it. *Causa finita*!" ("the matter has been decided") we do well to investigate somewhat the nature of *authority in the church*.

A story comes to my mind. A story which was told me by the late Dr. D.H. Th. Vollenhoven, a man who clearly distinguished between ideas, and formulated those differences with great care.

When still a minister in The Hague, he had to call on a lady who lived in sin. She recognized him and said, "Who told you to come?" Rev. Vollenhoven answered: "*Nobody* told me, but, (looking up to the sky) "*Someone sent me.*" (In Dutch it is even nicer. The lady said: "*Wie heeft jou gestuurd?*" and the minister answered, "*Ik ben niet gestuurd, maar gezonden.*")

Authority is pastoral

This little anecdote illustrates that the authority in the church is entirely *pastoral*. People will obey the officebearer as long as they believe that he speaks the Word of God. Once this is gone, his authority is gone.

No minister can make young people come to catechism classes; no minister can make them do their homework and learn their lessons; no minister can forbid people to separate or to divorce.

It even seems that respect for pastoral authority has eroded during the last decades: If a minister loses his popularity he loses his authority. Officebearers never have tenure. (See art. 17 of the Church Order).

Authority is granted by the Spirit

The very devout and famous preacher D. Martyn Lloyd-Jones once wrote a small book entitled *Authority*. In it he discusses the authority of Jesus Christ, of the Scriptures, and of the Holy Spirit. From the authority of the Holy Spirit comes authority in the church.

By way of illustration Lloyd-Jones tells the story about a preacher who was to speak at a preaching convention (we would now call this a crusade). The people were there, but the preacher did not show. A girl went to the house where he was studying, but returned without the preacher, saying, "I did not want to disturb him; he was talking to somebody."

"Strange," a local minister said, "we are all here waiting."

They sent the girl back and she reported, "He was still talking. I heard him say, "I will not go and preach ... if you will not come with me.'"

Then the ministers agreed, "We better wait."

Martyn Lloyd-Jones comments, "The old preacher knew that there was little purpose in his going to preach unless he knew of a certainty that the Holy Spirit was going with him and giving him authority and power ... You and I, however, often preach without Him, and all our cleverness and learning, and all our science and all our apologetics lead to nothing because we lack the authority of the Holy Ghost."

I agree. The authority in the church is *service*.

Dr. Kooistra is campus pastor emeritus at Waterloo University, Waterloo, Ont.

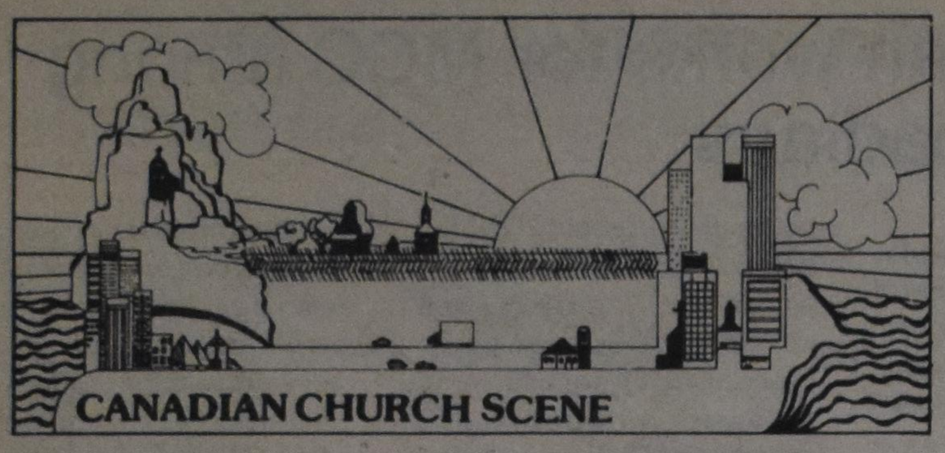
Rime or Reason

The liturgical dance
turned into a prance
when Mrs. Sy Nodd
hopped to the fox-trot.

Klaas Sis

To me, this is the Word:
God gives (in our existence —
for everyone to hear)
directory assistance.

Sy Nodd



Women ministers not warmly received in United Church

Johan D. Tangelder

What role should women have in the Church? The ordination of women issue occupied the United Church, beginning with its first post-union General Council in 1926. The 1936 Council agreed to make a change in the Basis of Union and Miss Lydia E. Gruchy, B.A., became the first ordained woman minister in the denomination.

But women ministers have not received a warm welcome throughout the UC. Rural congregations across the country have seen women succeeding women as pastors. But in the Maritimes only three women clergy serve single point charges. And in Manitoba only two of its twenty-five women ministers are in Winnipeg.

Uncomfortable with sexist language

The current feminist movement within the UC wants more than equality for women in ministerial roles. They feel uncomfortable with the "sexist language" used in church liturgy. That means language which refers to people as "man" and to God as "He." These feminists have been lobbying within the church for changes. Five presbyteries and conferences petitioned the 1980 General Council to "clean up the Church's sexist language." One feminist wrote that if the extremists have their way, it's going to end with a supreme being who may be described as a goddess.

Their theology is a liberation theology. They use the Exodus model of the liberation from Egyptian slavery. They believe that historic Christianity legitimizes oppression. Their theology is not based on the inerrant Word of God but on experience, with what is happening among people. "While theology is about the self-revelation of God," writes Patricia Clark in the Observer, "it has to be written down by people (up to now male) who are conditioned by their own experience and the thought forms of their time. For Old and New Testament times, those thought forms are unavoidably patriarchal."

What is at stake?

Most of the UC people have not been very receptive to the feminist movement within their denomination. They blame it for bringing division. They refer to the movement as just "women's lib." "The traditional women in the church have a deep suspicion that the feminists may gain power, take the liturgy which has come to mean so much to them, and change it so they are no longer comfortable," says Margaret Houston of the National Division of Mission in Canada.

What is at stake with the extreme feminist theology and the push for a change in the so-called sexist language? It involves the very way the Bible speaks about God's intricate being, and the Church's view of revelation and Scripture.

Dr. Carl F. Henry pointedly observes in his essay "The Feminist Challenge to God — Language, "It says something about our age that many of its intellectuals, including some theologs, are more concerned about eliminating supposed aberrations in sexual God-language in the name of feminine libertarianism than about stemming sexual aberrations and licentiousness in human relationships in the name of a holy God."

I believe that he is right in his assessment.

Johan Tangelder is pastor of the Christian Reformed Church in Strathroy, Ont.

The worst bit of genocide ...

... continued from page 1.

"My agriculturists said, 'Mr. Whelan, it won't be all right, because it will take three or four or five years for that to come back. Because the cattle have eaten, and the goats and sheep have eaten everything; and the people have used pretty near everything there is to try and keep warm, and to cook their meager substances. It will take years for that to come back, and even if it rains this year, there will be very little production of any kind.'"

Whelan subsequently returned to Canada and asked for "a massive invasion" of food, medical supplies and personnel for Ethiopia, but to no avail. Not until some of the major T.V. networks began showing footage of the starving children late in 1984 did the world wake up to what was going on. According to Whelan, there are at least two dozen countries where the situation is deteriorating in the same way that was seen in Ethiopia a year ago, and seven or eight of those are in almost as extreme anguish as that country.

Besides sending mass.ve supplies of food, what can be done? Whelan insists that a transfer of technology is possible. While working with the Canadian International Development Agency, he saw large farms set up in several African countries; he saw large tractors and combines turning the soil back into production. Canada, he says, has as much experience in dryland farming as does any country in the world, and should continue to help in this way. Also, the people who are now starving due to the mistakes of overgrazing and overcrowding must be taught different ways.

"We have to teach them that you can no longer measure a man's wealth by how many cows and goats he has; and that's going to be a rough thing to try and change, the culture of a society, even in ten or twenty years. These are the practices of these people, where they overgraze, and it turns into a desert. So there has to be a turning back of those kind of practices. I'm sure that if we really want to, we can stop the encroachment of the desert."

He also calls for systems of postharvest storage and processing, unknown in most Third World countries now hovering on the brink of tragedy. And, he says, when countries do become productive once again, they must be rewarded through increased benefits for themselves, rather than having multinational companies buying their products cheaply to sell expensively in developed nations.

As examples of countries where a turnaround has taken place, Whelan pointed to the Philippines, where they had a deficit in rice production, but after massive international aid during the past decade has gone on to become an exporting nation. He also noted that Israel has used irrigation to push back the desert and produce fruits and vegetables where only sand was seen before.

However, to make this happen in so many hungry countries, Whelan says a sustained effort is required from all the developed nations. And, he added, "it appears to me that there is a tremendous improvement in the philosophy of assisting these people." He made that conclusion after speaking with personnel at the United Nations office in New York, the World Bank in Washington, and the secretary of agriculture for the U.S.A.

Whelan recalls that ten years ago, the U.N.'s Food and Agriculture Organization was established, and that the founding members had but one goal: in ten years, let no man, woman or child go to bed suffering from malnutrition, starvation or hunger. What has happened instead?

"In ten years, we have one billion people in the world suffering from malnutrition and hunger; five million of them suffering in serious fashion. In Africa now, 36 million people could die in the next six months: the worst bit of genocide that this world will ever see, if there isn't more action taken. We know what's going on!"

You don't have to be a fan of Eugene Whelan to believe in the sincerity of his words, nor to recognize the personal experience that give them authority. When he tells of a region where the infant mortality is one hundred percent, and another region where the mortality rate is fifty percent, with half of those babies dying before the age of five, Whelan isn't giving political statistics.

He speaks as a concerned human being and as a father, who wants to avert further suffering at all costs.

For the Christian church which has already won the respect and support of a secular government, the challenge is clear. Food, medicine, personnel, and equipment are required, and will continue to be required perhaps for the rest of our lifetimes. It's up to us to respond.

Anne Hutten with her family lives in Kentville, Nova Scotia where she runs a farm show on regional radio.

Tax system should be reviewed!

... continued from page 5.

The net effect is that in 1980, for example, those with incomes above $50,000 actually paid an average of 25% of their income in taxes, only slightly higher than those who earned $15,000. If other taxes, such as sales tax and real estate tax, are added, one can only conclude that lower income groups pay an unfair share of our public costs.

Taking account of one's ability to pay when deciding what is one's fair share of the common costs of our society is a sound principle. It seems consistent with biblical principles for living together. How to achieve a progressive tax system should be the major debate.

As a first step the government should make public the full, current costs of all income foregone through exemptions, deductions, and deferred taxes, along with direct payments. Then we can have a full-scale debate about tax measures that benefit the wealthy as well as those that benefit the poor.

My question to Mr. Mulroney is, "Will you make sure that the banker who earns $300,000 pays an equitable share of our common costs as a society?" Dare I ask him whether it is just for a banker to earn $300,000 a year?

Kathy Vandergrift, originally from Edmonton, Alta., lives in Ottawa. She takes an active interest in political life, especially where it infringes on the quality of life.

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School

35 Canadian students receive Calvin College upperclassmen scholarships for 1984-85

GRAND RAPIDS, Mich. — Calvin College recently announced that 35 Canadian students have received upperclassmen scholarships for 1984-85. The College has granted a total of 474 upperclassmen and graduate student scholarships; current enrolment is 3,971. Calvin is included in the *Selective Guide to Colleges 1984-85*, compiled by *The New York Times'* education editor.

The scholarships and Canadian recipients are as follows:

• Presidential Scholarships of $1,050 each, awarded to 52 top students including:

Piet J. Koene, Bowmanville, Ont.
Pete C. Schuringa, St. Catharines, Ont.

• Faculty Honours Scholarships of $800 each, awarded to 80 students with a grade-point average of 3.75 or higher including:

Edward W. Boelens, Wyoming, Ont.
Wilma A. Brus, Listowel, Ont.
Ariel W. De Jong, Calgary, Alta.
Pamela M. Drost, Sarnia, Ont.
Bruce E. Gritter, Lacombe, Alta.
James E. Korvemaker, Wyoming, Ont.
Yvonne K. Kranenburg, West Chatham, Ont.
Tracey L. Moore, London, Ont.
Rosanne Tamming, Grimsby, Ont.
Della I. Van Dokkumburg, St. Catharines, Ont.
Marguerite J. Witvoet, St. Catharines, Ont.

• Honours Scholarships of $400 each, awarded to 242 students with a grade-point average of 3.50 or higher including:

Anita L. Bax, Walkerton, Ont.
Wendy D. Berghuis, Ingersoll, Ont.
Kathleen H. Broer, Hamilton, Ont.
Kenneth J. Faber, Strathroy, Ont.
Brian V. Hiemstra, Dorchester, Ont.
Wilma M. Ringnalda, Orillia, Ont.
Grace T. Sikkema, Moorefield, Ont.
Thomas M. Strikwerda, Barrie, Ont.
Jeanne H. Timmerman, Catham, Ont.
Teresa L. van den Boogaard, Fenwick, Ont.
Martin Vanderkwaak, Terrace, BC
Marlene Van Huizen, St. Catharines, Ont.
Thomas J. Van Milligen, Bridgewater, NS
Shaun E. Vos, St. Catharines, Ont.
Patricia A. Westerhof, Willowdale, Ont.

• Peter and Margaret (Bell) De Haan Scholarships of $500 each, awarded to two students including:

Robert D. Hiemstra, Agincourt, Ont.

• Spalink Memorial Missions Scholarship of $500:

James D. Klazinga, Centre, Ont.

• Earl Strikwerda Memorial Scholarship of $500.

Lambert A. Kamphuis, Grimsby, Ont.

• George J. Van Wesep Scholarships of $1,000 each, awarded to five students including:

Evelyn H. Wever, Belleville, Ont.

• Vision 74, Inc. Scholarship of $1,000:

Eleanor A. Tamming, Hamilton, Ont.

• Charles and Anna Wabeke Memorial Scholarship of $500:

Frederick J. Witteveen, Willowdale, Ont.

• Music Scholarship, Keyboard Award of $500:

Teresa L. van den Boogaard, Fenwick, Ont.

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Interdenominational Christian Counselling Incorporated
Suite 709, 44 Eglinton Ave. W., Toronto M4R 1A1. Phone: 489-3350.

CRC woman works for MCC among native Canadians

In August, 1984, Jeanet Sybenga, a member of the Redeemer Christian Reformed Church, Sarnia, Ontario, began a two-year assignment with the Mennonite Central Committee (MCC). Ms. Sybenga is working in the Timber Bay Children's Home in Northern Saskatchewan. The following explanation of her work was sent to the Redeemer congregation.

I heard from my parents that you wanted to know more about the work being done there. Therefore, I am sending information which I hope will explain this outreach.

Timber Bay Children's Home is a Home for Indian children between the ages of 6-17. Many of them come from very remote areas of Northern Saskatchewan where their parents live on trap lines (They hunt and fish for a living). Others come from the area surrounding Timber Bay. The children come to the home to receive an education. Some of them also come from families that are unstable and have problems (i.e. alcohol).

My position here is Girl's Dorm Assistant. I work with another girl, Kathy Knelsen, and a couple, Penny and Keith Lane, who are the dorm parents. (They also have two of their own children). Together we care for about 33 girls. We try our best to fill all of their physical, emotional and spiritual needs. Our work involves many things; from getting the kids up in the morning, eating meals with them, laundry and mending, to recreational activities, giving baths, leading devotions, and putting the girls to bed. It's a full time job! Sometimes things get hectic and frustrating, but so far I'm really enjoying my work with these very lovable children.

We have a staff of approximately 25 people. This includes dorm and kitchen staff, a recreational director, secretary, administration staff, maintenance people — all are dedicated Christians who really love and care for the children. They are also very supportive of each other, which is important when being in this type of setting.

Timber Bay itself is a small community of about 200-250 people, all of them Native Canadians. We do have some contact with the community, especially with the children. We try to reach out to them and show them God's love through our work at Timber Bay Children's Home.

Timber Bay is quite an isolated but beautiful area. It's very quiet, with lots of trees (it's all bush!), and fresh, crisp air. The nearest city is Prince Albert which is about 75 miles south. La Ronge is another town which is about 75 miles north of here. We do manage to get to town every once-in-a-while for a shopping trip or outing.

I think that the next two years here will be a real growing and learning experience for me. I would appreciate your prayers as I work with the children and staff at the Home. The staff and I would also appreciate your prayers for the children and work being done here as we try to show them God's love and teach them of His salvation.

If you have questions or would like to know more, please write and let me know. (c/o Timber Bay Children's Home, Timber Bay, Saskatchewan, S0J 2T0).

Yours in Christ,
Jeanet Sybenga

Bordewyk named Director of Publications

Henry de Jong

Dr. Gordon Bordewyk has been appointed director of publications of Christian Schools International. He began working for CSI in May of 1983 and for the last year has been editor of Christian Home and School, a magazine published by CSI for parents. Before that, he taught in the English departments of Calvin College, Temple University and Wayne State University. In his new position he will be responsible for the writing, editing and production of all CSI publications.

"Christian textbooks must be first-rate in every way," says Bordewyk. "They must be based on a solid, Reformed worldview, they must be well written, and they must be attractively designed. Christian Schools International is committed to publishing textbooks that will help students understand God's creation and learn to use it responsibly."

Confidence in public schools up

Forty-two percent of Americans give their local public schools a grade of A or B, according to the annual Gallup Poll of attitudes toward public education. These are the highest grades since 1976 when 46 percent ranked their schools as better than average; last year only 31 percent were willing to grant high marks to local school systems.

Half of those surveyed gave teachers grades of A or B, and 41 percent said they would support higher taxes to pay for education. However, only 36 percent thought that teachers should be paid higher salaries, and 41 percent said that educators' wages are "about right." For the second year in a row, lack of discipline topped the list of problems facing public schools. Nearly two-thirds believed that students should be required to work harder and do more homework. An overwhelming 89 percent agreed that new teachers should pass a state board examination in their subject in addition to completing college certification requirements.

Reformed Bible College in Grand Rapids draws international student body

GRAND RAPIDS, Mich. — The Reformed Bible College located here reports that many nationalities are represented in its student body. Twenty-six percent of the full-time enrolment is from Canada. Fourteen of its students come from Nigeria, three from Mexico, and three from Uganda. Others come from The Netherlands, Peru, Kenya, India, Lebanon, Vietnam, Guatemala, Laos, and Belize.

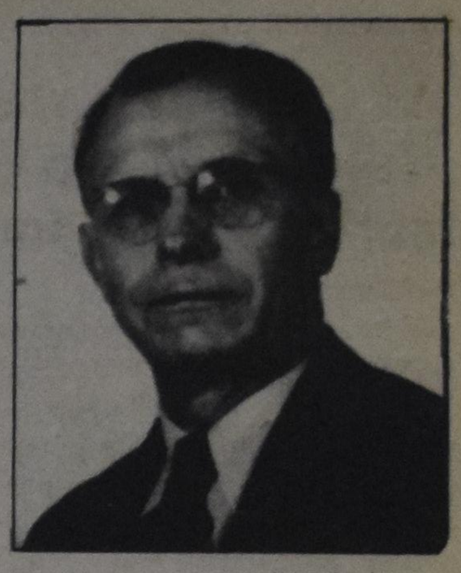
This year's student body stands at 223 students (132 men, 91 women), compared to 215 in the fall of 1983.

Reformed Bible College is a private, interdenominational Bible college. It was founded in 1939 specifically to provide vocational training for Christian young people to acquire the needed knowledge and skills for effective service through church and mission.

Russian schools

Early last year all major Soviet newspapers reported that the 142,000 elementary and high schools in the U.S.S.R. would make changes in curriculum practice and policy. Starting in 1986, children will begin attending school a year earlier, at age 6. Students will also be required to master Russian by the end of high school; presently many students speak one of 15 regional languages better than the official language. Teacher preparation will also be affected: one further year of study will be required, and more men will be encouraged to enter the teaching ranks (about 20 % of current teachers are men).

John Stadt — a pioneer and a veteran in Christian education (1896 - 1984)



John Stadt

Syrt Wolters

On Tuesday, the fourth of December, 1984 at 9:15 in the evening, the Lord took to Himself His child, John Stadt. After a lengthy illness, following a stroke, Mr. Stadt entered his eternal rest. The first reaction of those near to him was one of praise to the Lord. For a few months already prayers, asking for a peaceful termination of his life on earth, had gone up to God.

Mr. Stadt will be remembered as a veteran and pioneer in the promotion of Christian education.

A promising young man

Soon after the First World War, Mr. Stadt began his teaching career in The Netherlands. He loved teaching and it was no wonder that sometimes more than one school board competed to get him on staff. He was a promising young man and he himself felt extraordinary blessed by the Lord, who had given him a task in His Kingdom that was right up his ally.

In the mid-twenties John Stadt met the girl after his own heart and plans for the wedding were under way, when his fiancee fell ill. She suffered from tuberculosis and after a rather long illness, she died.

This hit the young John Stadt very hard. Had he been too sure of God's pleasure? Why had this happened? It took John some time to accept, willingly, God's dealings with him.

Then there came the call for teachers in the mission field in the Dutch East Indies, now known as Indonesia. In 1927, at the age of 31, he went to Indonesia, now as a teacher at Christian schools established by the Dutch. There he met another teacher by the name of Anna Boonstra. They worked together; they learned to know each other and they learned to love each other. Together they loved the Lord and together they wanted to serve Him. In 1930 they married and the following year twin girls were born: Lucy and Hermina — Hermina, after John's first fiancee...

Three years later they came back to Holland on furlough. It was then, in 1933, that I met them in person for the first time. I had already had some correspondence with them, because my fiancee was his niece. Although John was 16 years my senior, we clicked from the start. After they returned to their work terrain in Indonesia we began a lively correspondence which was only halted by the Second World War. During the war we heard by some strange way that the Stadts had moved to Canada! Mr. Stadt had suffered too long the toll of living in the tropics. For medical reasons he was advised to leave.

Christian school supporter

Right after the war we picked up our correspondence again. John Stadt wanted to know all the details of our experiences during the war in church life, school life and personal life. Three years later we emigrated to Canada and we met again up north in Houston, BC. And our conversations continued as if 15 years had not passed.

Once in Canada it did not take long for the Stadts to get involved in Christian schools. In the early fifties they were instrumental in establishing the Vancouver Christian school. A few years later they did the same thing for the Christian school in New Westminster and, as if this was not enough, they then accepted a call to Victoria. Also in Victoria Mr. and Mrs. Stadt have given all they had to get the school, which is now known as Pacific Christian School, going. Much to their satisfaction they have seen all three schools growing!

He himself felt extraordinarily blessed by the Lord.

The Stadts left Victoria for a while; first to live in Kelowna and after that in Ladner. But in the end they came back to Victoria to be close to their children and grandchildren.

Then, a few years ago, Mr. Stadt suffered a stroke. His speech became impaired and his fingers partly paralyzed. No one will ever be able to fathom what this meant to him, because he was an excellent speaker and had the rare gift of a unique way of writing.

It was always a pleasure to listen to his well-polished sentences. He was a born story-teller. He loved to talk about his experiences and he loved to listen to someone else's. His letters were always warm, understanding and penetrating. Can anyone imagine what it must have been like for him to lose his voice and the use of his pen?

The last two years the only thing he was able to do was wait, wait for the Lord to call him home. Then, on that Tuesday evening, the Lord said: It is enough, my child. Come, — come into your home with Me.

Cinema Summaries

Marian Van Til

Just the Way You Are

Rated Parental Guidance
Stars Kristy McNichol, Michael Ontkean, Andre Dossollier.
Directed by Edouard Molinare

The title of this film states its moral: Be *just the way you are*; if you present a false image to the world, you and those around you will be hurt by it. Laudable sentiments, but strangely hollow in the context of this film.

The characters are three Americans — a flautist, a ballet dancer, a photographer — and a French ski equipment magnate. Jet setters all, with the possible exception of the flautist who has had to suffer the crippling effects of polio.

But she'd *like* to be normal (i.e., rich, carefree, uncommitted) and thus her deception scheme is hatched: At the Frenchman's ski resort she fakes a broken leg rather than own up to her handicap. In the end, she reveals the truth to the photographer, with whom she has fallen in love. Predictably, he loves her anyway.

With former television star McNichol in the key role, this movie is aimed at older teenaged viewers; it has a golden opportunity to nudge young viewers into examining their attitudes on an important subject — their perceptions of and prejudices against the handicapped, the effects of handicaps on self-image, exploration of how the elite of society handle and react to physical impairments.

But the film is disappointingly slick. It has the same kind of superficiality some of its characters have, and its solutions are too easy.

Contains some offensive language.

Flippant attitudes toward man-woman relationships.

Not recommended.

(advertisement)

INSIDE ICS ICS ICS

Ever hear of the Exeter Institute for Christian Studies? Sounds like a cousin of ours whom we learned about just last week.

The Exeter ICS recently started in southwestern England as a Christian study centre for unemployed people, operated and staffed by unemployed people.

This Institute is a fascinating and creative response to a modern problem: how can people who are chronically unemployed be meaningfully active in ways in which they can grow and can have a good feeling of self-worth? This is a problem to which all of us, too, need to pay more attention.

A partial solution in Exeter is to have unemployed people teach other unemployed people. They have set up what they call "A centre for the enrichment of Christian life, greater insights into the Faith, and an exploration of a sense of vocation and calling to serve God and the community in which we live." They are a grass-roots project for the unemployed, but want to be linked with other Christian teaching institutions. They have started with two teachers and seven students.

They have written to the ICS in Toronto to ask whether we have any study materials they can purchase or borrow. We have responded initially by sending them our lists of the papers, books and tapes which we distribute, so they can choose topics of interest to them. We have offered to send these materials at significantly reduced cost.

We are glad to have this link of Christian fellowship with others of similar vision, and to share some of the resources which God has entrusted to us. Maybe you would like to help us do that.

ICS

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Feature

Hope for the mentally impaired

The Friendship Foundation

Stan de Jong

Enter Sherman, teenage son of Dottie and Jack. The year is 1979 and Sherman's parents were upset.

When their son was born with symptoms of Down's Syndrome, the church had promised to love him, care for him, and see to his Christian education.

Sherman had attended church school with other kids, but as he grew older it became more difficult for him to keep up with others.

Dottie and Jack wanted Sherman to have all the religious training he had been promised at his baptism. But they discovered that no curriculum materials were available for mentally handicapped people. Upset, they visited the offices of the Board of Publications of the Christian Reformed Church in Grand Rapids, Michigan. "Your curriculum," they said, "claims to teach the covenant. But our covenant child can't use it. Isn't our child worth training?"

CRC's "Christian Publishing Company"

The Board of Publications is the publishing arm of the Christian Reformed Church. Conceived in 1968, it was designed to be an ecclesiastical roof under which then existing and independent publishing ministries should be housed.

It took years of hard work to achieve a sense of unity among these various ministries. On its way to this internal cohesion, the Board assumed a different character than most church agencies.

Right now, the Board employs about a dozen editors to plan, design, create, and market all periodicals and education products. In addition, there are more than fifty non-editors — technicians, clerks, typesetters, press operators, truckdrivers, and the like. As such, the Board has become less like a traditional church agency and more like a Christian publishing company governed wholly by the church. It seeks no profit. It's goal is ministry ...

Response to a specific need

The Board of Publications, through its education department, has published the Bible Way curriculum since 1972. The curriculum has been widely accepted both within and beyond denominational borders. But the BIBLE WAY, like most church school programs, wasn't designed for children (or adults) like Sherman.

So, in 1979, Dottie and Jack, Sherman's mom and dad, confronted the editors at 2850 Kalamazoo Ave., Grand Rapids. They listened ... and took action.

First, they talked to experts who explained that it was difficult to develop a curriculum for persons with mental impairments. Too many variables. Some of these students can read, some can't talk, some have high IQs, some low, some are behaviourally disruptive, some are angelic.

Secondly, they asked other publishers why they had never developed such a curriculum. Their answer was cost; it would take hundreds of thousands of dollars to develop such materials and there'd never be enough sales to justify the large expenditures.

Undeterred, the editors kept on thinking, talking and exploring. And then things sort of began to fall into place.

They discovered the existence of a "model program" where youths and adults with mental impairments received weekly religious instruction. The program used individual (one-to-one) instruction plus group activities. Most remarkably, the leaders had written their own curriculum materials and were willing to offer them to others.

Something else fell into place, too. They counted the cost and they decided other publishers were right: from a dollar-and-cents perspective it was a mistake. But when they thought about Sherman, and all the other Shermans, they decided it was *not* a mistake. It was a ministry and one the Board was equipped to tackle. It had editors, a production company, a model, and a clear need!

Building friendship

It took some years of research, planning and development. But in the fall of 1982, the first materials in what is now known as the *Friendship Series*, a curriculum for persons with mental impairments, were produced.

The *Friendship Series* is now a three-year course of Christian instruction that is being used in congregations across Canada, the US, and the entire English-speaking world.

There's nothing else like it: a *complete* curriculum — teachers manuals, leaders resources, student papers, posters, slides, charts ... Everything in the *Friendship Series* tells students using these resources: "You are important to the church; you are not second-rate. You are important to God and to others."

To support development of the *Friendship Series*, the Board, in 1984, created the Friendship Foundation in the United States. (At the time of this writing, a similar foundation in Canada has just been started). The purpose of the foundation is to receive and administer funds given to support development of the *Friendship Series* (and other resources) for persons with mental impairments.

The foundation is registered as a charitable organization. Its administrative costs are paid by the Board of Publications. All gifts are tax-deductible and go directly to the ministry itself.

The Board of Publications hopes that more and more people will support the Friendship Foundation, using the *Friendship Series* wherever needed. This support is needed, making possible new materials, new ministries, new faithfulness to an old covenant.

Readers are urged to write to the Foundation Director, Cecilia Mereness, c/o Board of Publications, 2850 Kalamazoo Ave. S.E., Grand Rapids, MI 49506 (tel. no. 616-241-1691).

Friend

The Friendship Series, designed an
Church, provides resources for the ch
mental impairments. The target audie
teacher's manual, a group leader's gui
containing papers for each lesson and

A group leader's kit contains an exte
such as slides, posters, flannelgraph m
the teaching of Bible stories and conce
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per year. Materials are arranged on tw
between the ages of ten and twenty, a
or employment situation.

The program works very well as a co
effort. Typically, such Friendship class
However, the series can be used with o
be adapted for the regular church scho

An excellent film, "We Are the Chur
fee. It shows a Friendship Class in actio
become involved. "Me, A Teacher?" is
Series curriculum. "Giving All I Can" is
community's response. The Christian
located around the country who will co
workshops.

Inquiries should be addressed to Edu
S.E., Grand Rapids, MI 49560 (teleph

A ministry we didn't think we wanted

Celeste McFarland

Nobody said so aloud, but we knew he wasn't a "normal" visitor, here to try out the church after buying a house in the neighbourhood. Dressed in black pants and jacket with an open-collared white shirt, he was sitting quietly on a folding chair when the first regulars arrived for Sunday school.

When offered a handshake, he seemed hesitant, embarrassed, and his eyes darted quickly away. Nor did he really speak; his words were mumbled. When he left that day, no one could say what his name was.

Wednesday night prayer meeting came, and there he was again. When you sat in a circle, you noticed his feet. So small. Shiny, orthopedic shoes covered the feet of a boy, not the man with a lined face dressed again in black and white. And those eyes. He wasn't trying to look away from people — he was trying to look at them. His eyes were so crossed he could not make them look straight at you. Concentrated listening to his garbled speech revealed that his name was Jackie and that he was "at the hotel across the street."

Our small university town is inhabited with tweedy, professional types, seasoned with an occasional outright eccentric. But none like Jackie. "At the hotel across the street" explained why this less-than-preppy type had walked into our church. Deinstitutionalization was on our block. The owners of the hotel, the Royal Hosts Inn, had been granted a license to operate an adult home — a residence for people from institutions who have been judged able to function in society with a little help. At the Royal Hosts, they would be responsible for their own personal needs, but the staff would provide meals.

Did anyone see the outline of God's providence?

When summer arrived, so did our church's custom of back-yard picnicking on Wednesdays. Jackie was a regular by this time, and he was always at the church — early — waiting for a ride. But he was not alone. There was Ed — tall, with slicked-back red hair. Then there was Nina, her haunting look accentuated with eye makeup and herJehovah's Witness Bible tucked under her arm. We made more food to feed them.

Did anyone see the outline of God's providence and where he was leading our congregation? Probably not.

Grace Church is a growing church that looks forward to welcoming newcomers. But frankly, we didn't expect this kind of infusion. These people were different, and we had to adjust. For example, people with adult bodies began vying with the children to collect the Sunday school offering. Class responses might have nothing to do with the lesson. Bibles were shoved at neighbours — and even the pastor — for help in finding a just-announced Scripture. And there was the day a young fellow interrupted the sermon by graphically announcing his intention to go to the bathroom.

While the unpredictable was becoming commonplace, what was the attitude of the congregation?

One member says candidly, "I had no problem with them coming to the church as long as I had no dealings with them. In fact, I felt smug about the church 'letting' them come."

We knew we not only had to "let" these people come, but we had a responsibility toward these troubled creations of God. But what? No one in our congregation of less than 100 members had any formal training, so we felt our way. We became accustomed to speech impediments. We learned how to communicate with hugs and waves and nods. We gave a birthday party for Carter who was always praising God "for my birthday this week." The problem was, we gave the party in October and later heard from the hotel managers that his birthday was in January.

We began to have them in our home

The first organized effort for our Royal Hosts "folks," as they were called, began with Bob and Cindy Withrow. "We began to have them in our home and discovered a small ministry there," says Bob. "We thought it would be good for them to be away from the Royal Hosts and spend time in church members' homes, so we decided to take one or two of them each week and go to someone's home for a meal."

Gib and Debbie Edson were one couple who opened their home. "We never knew they would need help with a meal, or that they wouldn't know what to do with a knife or fork," says Debbie. "And conversation could sometimes get irrational. Once when a guest was telling stories about his family, we couldn't tell if he was talking about his sister or his cat! Having the other couple there certainly helped to ease the difficulty."

My cousin Geurt

Geurt (middle) with his brother and aunt (the author's mother).

Stan de Jong

I remember making many visits, during my childhood, to uncles and aunts and getting to know their children, my cousins. Oh, how we loved them!

There was something wrong with some of my cousins, but as children you didn't pay attention to that. They were mentally impaired — from birth.

When I was a child I thought, spoke and acted like a child. That's normal.

When they were small, they, too, thought and spoke like a child. They still do, eventhough they grew in stature, becoming adults. Some are now well into their sixties.

We still love them, as did their parents who years ago died, leaving behind their dear, dear children who had lived with them for so long. But they died knowing that Geurt, Bert, and Truus would have a home and a community that would care for them.

Geurt the believer

It was not always so. For years the consistory in the City of Groningen would not allow my cousin, Geurt, to participate in the celebration of the Lord's Supper. It took an insightful, new pastor to persuade the consistory to let Geurt make profession of his faith.

He was one of God's special children. In our youth, when we started quarreling, he'd come up to me and say: "Nait doun, wil Jezus nait hebb'n" (Don't do that, Jesus doesn't like that).

Later, he spent the daytime in special workplaces for the mentally impaired. Every morning he'd trot off with his lunchbag to the busstop, returning in the afternoon.

He was happy with the simple tasks assigned to him. He'd never miss his mealtime prayer. First he'd say: "Stil weez'n, heur!" (Please be quiet). Then he'd take his hat off, folded his hands and prayed. He did this every day.

As he was working with other mentally handicapped persons, some from non-Christian homes, he would hear swearing or God's name being profaned. Geurt would become very agitated then. He'd go up to that person and say, "Mag nait van Jezus, heur!" (Jesus won't let you do that).

In 1982, my father died and my oldest brother and I travelled to The Netherlands for the funeral. None of my many uncles and aunts from my youth were there. They were all with the Lord, having left their special children behind. After the funeral we visited Geurt too. He now lives in a beautiful home for the mentally retarded. It was touching to see how he immediately recognized those visiting Canadians after so many years. Time has no meaning for Geurt.

My mother asked him: "Woar's Pa, Geurt?" (Where's Dad, Geurt?" My dad was Pa to him as well). Without hesitation Geurt replied: "Bie Jezus, in hemel" (With Jesus in heaven)."

Today, Geurt is still alive, and so is Truus, Bertje, Piet ...

They belong to God's special people, like Smike in Charles Dickens' Nicholas Nickleby (so powerfully dramatized recently in a nine-hour series on TV Ontario).

As kids we loved them, accepted them, never making fun of them. They needed help from their parents, their brothers and sisters and the family.

It's so good to know they are being cared for and that we'll meet each other again on the new earth.

The pastor who led my dad's funeral service spoke on 1 Thess. 4:13-18: "Brothers, we do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have no hope. We believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him ... For the Lord Himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. Therefore, encourage each other with these words."

It would have been great to talk to Geurt about that. But he wouldn't have comprehended such talk. He'd just sing another psalm and smile ... He, and my other cousins, know that one day they'll be with their loved ones and with the Lord forever!

Thank you, Lord, for the privilege of knowing my cousins.

ship

lished by the Christian Reformed
educational ministry to persons with
youth and adults. Materials include a
d a packet of student resources
y sheets.
and varied set of audiovisual aides,
ls, and similar resources to enhance
nd stimulate devotional response. The
plans for weekly sessions, 30 sessions
ls, youth — designed for young people
lt — for those in a sheltered workshop

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r a very modest fee and conduct

n Department, 2850 Kalamazoo Ave.
16-241-1691).

The boy and his hen

I must tell you about the Friendship Class, when the subject of "Prayer" came up.

This 15-year-old boy argued that he didn't think God answered prayer — he'd never heard Him answer. "But you see, He doesn't talk to you with a voice," I said. "He answers our prayers in different ways, like when Hannah prayed for a child and she had a baby boy." Okay, so he understood that, after some discussion. Then the class had to propose what they were going to pray for. That was discussed at length as well, and then he decided he would like to pray for his hen — it had a sore leg. The class thought that was a good idea and as an afterthought he mentioned that actually this useless hen had never laid an egg yet. Maybe he should put in a request for that as well.

I kept up a brave front and said yes, why not, so all that was done. I confessed I had never before prayed as earnestly and desperately as I prayed that week, for a hen. I came to class with a heavy heart next Sunday, but Nicholas' face was beaming; he had good news: The leg of his hen was better AND she had laid 4 eggs. God DOES answer prayer.

This story came in a letter from New Zealand and probably wouldn't have happened without a teacher, a student and a curriculum.

By the summer of 1982 the church had a reputation in town. Other churches, perhaps with a sigh of relief, praised us for our efforts and perseverance. Non-Christians declared that Grace Church was "the way things ought to be." Some of the Royal Hosts residents had joined the church and entered various ministries, bringing some personal difficulties and unpredictability. We learned to make some rules such as "only one dessert, not a bowlful" and "you have to be able to read to join the choir."

But still our hearts needed more softening and more education.

Sam Calhoun, a church officer, found that the summer of 1982 radically changed his attitudes. Several events set the process in motion. First, one of the residents who had joined the church got in trouble with the law, and Calhoun, a law professor, was asked to help.

"I actually had to spend time with him, the better part of two days, in fact. I found myself out in the world with him, and I began to see his sense of humour and to relate to him as a person."

He was despised

Then there was the sermon from a visiting minister who didn't know about the Royal Hosts. "The text was Romans 3:9," Calhoun recalls, "where Old Testament passages are repeated showing just how we look without Christ. Sure the Royal Hosts people are unattractive but so am I without Christ. The church's calling was clear. If we weren't going to respond in a true Christlike manner, well, we had just better close our doors. And I knew I had to get in line.

"Shortly after that, Bob Withrow gave a talk that tied together Matthew 25:40 and Isaiah 53 to show us our responsibility as a church. Christ was the suffering servant, and there was no beauty in him. He was despised. The Royal Hosts houses society's despised people. When we love despised people, we love Christ."

Our low-key, feel-our-way approach was working so far, but the Spirit was moving in us. More was needed, a more organized ministry. Yes, they were welcome, yes, some had made confessions of faith and joined the church; and yes, the management of the hotel would call on us for help occasionally. But we had to go beyond mending clothes and taking them to dinner.

A Bible program

After discussing several options, the elders decided to implement a Bible study program for mentally impaired people that is published by the Christian Reformed Church. We would host a Friendship Class, as the series is known, and the nucleus of tutors would come from our congregation. We held a meeting for the public and presented the idea. David, Jewish and a victim of cerebral palsy, had become a Christian and joined the church. He told his story and received a round of applause. The class began.

As one member has said, "We seem to move in spurts in this situation. We make a big move, then we sit for a while."

Where we will be in six months or a year we don't know. But we do know that these people are a part of us. Yes, visitors come to the church, feel uncomfortable, and don't come again, but we have been enriched by the Royal Hosts folks in a way that never would have been possible with "normal" people.

A simple faith

Robbie communicates with grunts — exuberant grunts but generally unintelligible. Often at prayer time he mumbles in a prayerful tone. Others let him mumble until he finishes. But once someone did listen. Robbie was not unintelligible. He was repeating over and over, "Jesus loves me, Jesus loves me ..."

Hurt, anger and rage had Carter shaking when he arrived unexpectedly to see the pastor. Someone had hurt him, and he wanted to talk about it. After a short talk the pastor said, "Carter, let's pray and ask the Holy Spirit to help you." Upon the finish of the prayer, Carter immediately held out his hands toward the pastor and said, grinning broadly, "Look Fred, the Holy Spirit made me stop shaking!"

The simple faith of children in adult bodies is demonstrated to us every day. But the same adult-sized people can also be self-centered, obnoxious, rude — and probably won't change. God knows we need these people, for they show outwardly what we all are inwardly.

Perhaps someday the vision of one member will be a reality, and the entire Royal Hosts operation will be a ministry of our church. But for now we must do what we can. Our doors are open. With God's help, we are living with these people and loving them. And in return, God is loving us through them.

Reprinted from the Presbyterian Journal, September 12, 1984.

Don't ignore Harassment

Stan de Jong

The Canadian Human Rights Act gives each of us equal opportunity to work and live without being hindered by discriminatory practices. It covers federal government departments, agencies and Crown corporations, and businesses and industries under federal jurisdiction, such as banks, airlines and railways.

What is harassment?

Harassment is a form of discrimination. It is against the law. It means being subjected to unwelcome verbal or physical conduct that is related to the 10 grounds of discrimination prohibited by law: sex, age, race, national or ethnic origin, colour, religion, disability, marital status, family status, or conviction for which a pardon was granted.

Unwanted physical contact, attention, demands, a pattern of jokes or insults are harassment when they affect your job, your working environment, or your chances to obtain a service such as a bank loan or unemployment insurance.

If you are refused a job, a promotion or a training opportunity because you won't put up with harassment, you have been discriminated against.

You have also been discriminated against if the outcome is unfavourable influence on decisions affecting you, or if it interferes with your job performance, or if it insults you or intimidates you and a reasonable person ought to have known that you would have been bothered by the behaviour.

Illustrations of harassment

Harassment is not new. What is new in recent years is the growing awareness that harassment is an insidious problem in the workplace.

The Act protects employees against harassment at work. It also protects against harassment away from work when the incidents occur in connection with the job.

When a supervisor harasses, it is an abuse of authority. The result is differential treatment, perhaps based on sex or race, that denies equal employment opportunity.

When a co-worker harasses, the employer may be held responsible. The result is again differential treatment because the victim has a different and less favourable working environment.

Other examples

Harassment can include verbal or physical abuse or threats, derogatory remarks, jokes, innuendos or taunts about a person's body or beliefs.

It can include displaying pornographic, racist or offensive pictures. It can be practical jokes that cause awkwardness or embarrassment. It can be unwelcome invitations or requests, whether indirect or explicit.

It can be intimidation, leering or other objectionable gestures. It can be condescension or paternalism that undermines self-confidence. It can be unnecessary physical contact, such as touching, patting, pinching or punching. It can be outright physical assault.

Sexual harassment

Sexual harassment is unwelcome sexual conduct. It is not flirtation, chit-chat or good-natured jesting that are sometimes a part of office life when both parties find the conduct acceptable.

Sexual harassment is a statement about power. The victim, usually a woman, is hesitant to seek help because she feels there will be reprisals or economic consequences.

A victim perceives "giving in" to be a condition of the job. She fears she will lose it if she speaks up, or that the harasser can influence her employment future, including her chances for promotion and training.

She worries that a service, such as a loan, will be withheld if she doesn't comply.

Race and religious harassment

Derogatory comments, taunts, threats, jokes, teasing or jeers about race, colour, national or ethnic origin, or about the adornments and rituals associated with cultural or religious beliefs, are all forms of harassment.

In 1970, a decade before harassment started gaining attention, an Ontario board of inquiry decision stated it was the responsibility of the employer to police humiliating conduct or language that made a black employee's working conditions different from those of his white colleagues.

Age harassment

Young people and senior citizens are the usuai victims of age harassment. Recently, the Canadian Human Rights Commission reviewed the case of a 61-year-old man whose boss berated his job performance because of his age. The worker filed a grievance; the boss apologized.

The employer's responsibility

The onus is on the employer to provide a discrimination-free workplace. It is his duty to protect potential victims by establishing a code of conduct and anti-harassment policy, and making every employee aware of them.

A formal, confidential complaint process will assure employees that harassment is not tolerated, allay fears of retaliation, and inspire confidence that harassers will be dealt with severely.

All managers share in this responsibility. In 1983, an independent human rights tribunal ordered a former manager and his employer to pay $2,500 each in damages to the woman the former manager had sexually harassed.

The employer is responsible for the actions of personnel, even when the actions aren't known to management. Therefore, he must act quickly to correct harassment problems as soon as they come to light.

The employer can invoke a full range of disciplinary sanctions, from written or verbal reprimands, to suspensions, to termination.

If you are the accused ...

Discuss the matter with your supervisor, departmental co-ordinator, personnel manager or union representative. Document your version of the alleged incident, including times, places and witnesses.

If you are named as the harasser in a complaint to the Canadian Human Rights Commission and that complaint is upheld, you may appeal through an independent tribunal. If you are still dissatisfied, you may continue the appeal through the federal courts.

If you are the victim ...

Don't ignore harassment. Report it. You are no longer defenceless.

Complaints, lawsuits, compensation and publicized decisions are adding to increasing knowledge that harassment is against the law.

Your situation won't improve if no one knows about it. Document your case. Keep a written record of the incidents, including times, places and witnesses. Make a formal complaint to the appropriate person. If there is no action, write to senior management.

Another avenue for complaint is the Canadian Human Rights Commission. It will investigate and try to settle disputes in its quest to end discriminatory practices.

For further information write to the Canadian Human Rights Commission, 400 - 90 Sparks St., Ottawa, ONK1A 1E1

(Notes compiled from a recent CHRC brochure on the subject of harassment).

Focus on what gift, not whose gift, says Flikkema

Anya R. De Jager-Seerveld

The Co-Workers Committee, a group of people affiliated with the Committee for Women in the Christian Reformed Church, held their first formal event Thursday, November 29, 1984, in the Willowdale Christian school gym. Joan Flikkema, noted speaker from Grand Rapids, gave a clear and concise talk entitled, "You or Me or Both?"

Flikkema began by amending Hamlet's famous line, "... to fight or not to fight ..." Flikkema was referring to the polarization in our church on whether or not women should be able to use their gifts to their full potential.

Flikkema briefly gave an historical overview of the struggles and landmarks which have occurred in the CRC in regard to women voting in congregational meetings, the office of evangelist, and women's use of their gifts.

Flikkema's second point was how can Christians fight fairly. Proof-text poker is not an option. She believes, along with many other people, that conflict is necessary for growth, and that conflict is not inherently evil. However, humans find it difficult to disagree lovingly.

Flikkema noted that our society is set up for winners and losers. If one does not "win" at something than one automatically "loses." Flikkema maintained that this does not have to be the case. If we are honest in how we speak, and if we are flexible enough to negotiate, it is possible to disagree and not tear each other down — or split up congregations or our denomination.

Flikkema's third point (yes, she had three main points!) was that we should focus on our gifts, not on who has which particular gift, but rather, what can my gift do for the furthering of God's Kingdom. Our Home Missions has a program called "Discover Your Gifts" and is a program that can be done in any congregation.

Flikkema ended her talk by reading question and answer 55 of the Heidelberg Catechism. Women and men are stewards of time and of the creation. We have the awesome responsibility to make use of our gifts, whether they be in carpentry, teaching, weaving, prophesying, healing, or tending plants.

The evening ended with a discussion in which Flikkema answered questions and responded to comments. This evening was not emotionally over-charged, people disagreed, but no one got angry.

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2. are not members of these or other churches, but would appreciate a visit while a patient in one of the Toronto Hospitals.

The address of Rev. Geuzebroek is:
28 LOCKIE AVE., AGINCOURT, ON M1S 1N4
Phone number: (416) 292-7654

One Bible game born every month

Paul De Groot

Jerome and Sandy Manchur of Tofield, Alberta were struggling through a game of Trivial Pursuit one evening when the idea hit them. Why doesn't someone produce a game like this about the Bible?

It was a great idea. So great, in fact, that a few hundred people across the continent had the same idea at the same time, with the result that the Great Book has spawned more than a dozen Bible trivia games so far this year and the end is not in sight.

There are trivia games for Roman Catholics and Jews. Some have a definite fundamentalist slant.

They all promise to do more than entertain you. By playing Reveal, says author Gerald Zimmerman of Reveal International Ministries in Calgary, some might be brought to Christ.

Reveal is one of the most expensive ($34.95), and most complicated games on the market. But others start at about $10, and are often little more than a collection of cards.

Bible trivia is a minor Alberta industry, to judge from the addresses of some publishers. Reveal is published in Calgary. Bible Quest has a Midnapore, Alberta address. A Tofield resident has published Bible Trails, and the Manchurs are marketing Wordpower 1.

Many were called

The game dominated the Manchurs' life in the three months it took to put it together. They spent every day and most evenings thinking of trivia questions, and sunk their savings as well as a bank loan into the project.

"We really felt God wanted us to go ahead on it," Sandy said. When they completed their task, they realized how many others had received the same call.

"But we think it's been going not that bad." Their game has sold 1,000 copies in Calgary Christian bookstores alone since Sept. 1.

Their game may find its own niche in the market. One of the least expensive, it can be played without a board, or using a Trivial Pursuit board. Since the buyer is primarily getting a box of questions, the game could also be purchased as an extra source of questions for another Bible trivia game.

For Catholics there is Knowing Your Faith, an inexpensive game which asks players not only to know about Scripture, but also for the words of prayers and the names of parts of the liturgy. The Jewish Brain Teaser is a trivia game specifically for Jews.

Few were chosen

Ron Poyntz of Lawson-Falle Ltd., a Cambridge, Ontario firm which distributes Truth and Triumph, said that last Christmas there was one Bible Trivia game on the market. Today there are at least 14, he said.

Poyntz's company, a major distributor of Bibles, Sunday school materials and other products, was approached by seven or eight people earlier this year with Bible trivia games.

"We looked at them all, but didn't find any we were happy with." The company began to work on its own game, but a short time later a Pentecostal pastor from Belle River, Ontario walked in with a set of questions which impressed the Lawson-Falle people. They blended his questions with the company's board to produce Truth and Triumph. The pastor's royalties go to his church's building fund.

The company has tried to stay on top of the market by publishing a children's version, and another version, Superchallenge, is planned for the new year.

The initial demand for the games appears to be as strong as the impetus to write them. Bible Challenge, published in the United States, has sold about 100,000 copies.

Even instructions loaded with texts

The games generally involve moving tokens along a path, but often have paths or goals reflecting a religious point of view. Reveal players move sheep tokens along their board according to a spinning Sword of the Lord. Divided into laymen, pastors and theologians, depending on their expertise, they try to reach The Great Harvest by answering questions about the Bible. The first edition of Reveal (six more are planned) has 2,800 questions on the first five books of the Bible alone. Even the instructions are larded with Bible references ("Play begins to the left of the first player to spin Life on the spinner table, and continues clockwise. (Ecclesiastes 7:8,9; John 5:21)").

Players of Revelation, available in both travel and board versions, cross out squares or drop stickers along their paths. First to get rid of six stickers wins.

Bible Trails introduces several routes to the goal. In one version of play, players can pick up extra points if they have recently read a chapter of the Bible, visited someone who was sick or helped them with their homework. But they lose points if, as one card says with understated humour, "you give someone a piece of your mind (which you couldn't really spare)."

And players of Bible Search, published in Abbotsford, BC, needn't turn the other cheek when an opponent gets too close. With a throw of the die and a correctly answered question, they can block the progress of other players.

Paul De Groot is the Religion Editor of the Edmonton Journal.

CRTC delays hearings on interfaith network

Keith Knight

Canadian churches have asked for more time to study the feasibility of launching the Canadian Interfaith Network before they commit themselves to long-term financial commitments.

The Canadian Radio-television and Telecommunications Commission (CRTC) was to have conducted hearings into the CIN application at the end of November but those hearings were postponed until the spring at the request of CIN.

"We feel that we need more time," a spokesman for CIN said recently. Rev. Jack Bastigal, board member of the Canadian Interfaith Network, said that the decision to delay plans for the religious cable television network should increase its chances of success.

Financial base needs strengthening

The key issue in launching the network is money — about $40 million in start-up costs alone. That money would have to come from member denominations.

The largest denomination in Canada, the Roman Catholic Church, could provide a much needed financial base for such an interfaith venture, but the church has delayed a decision on its involvement in the network because its finances are suffering as a result of the visit by Pope John Paul. It is hoped that the Roman Catholic Church will be ready to make a firm commitment by next spring.

The Anglican Church of Canada last month urged the network to delay its proposal to the CRTC while it, too, reviews the ramifications of membership in the network.

Crossroads Christian Communications, which produces 100 Huntley Street, has withdrawn formal membership in CIN but would still like to be involved in television production of CIN programs. Crossroads spokesman David Mainse said that his organization has an ecumenical base and that what CIN needs are individual faith groups (denominations), not organizations to serve as members.

On the air by end of 1986?

When Canadian Interfaith Network does eventually appear before the CRTC with its application, it wants to make sure that it has a solid financial base and a large enough commitment from denominations to ensure its existence.

If the application receives approval next year, CIN could be on the air by the end of 1986.

The Christian Reformed Church's commitment to CIN is minimal at the moment. The Back To God Hour has committed at least $20,000 so that it can air its Faith 20 programs.

The notion of an interfaith televisions network, involving everyone from Anglican to Zoroastrian, has been warmly received and indeed encouraged by the CRTC. Whether it can find the kind of strong financial support which is needed to make it fly still remains to be seen.

The nation's faith communities will have to spend the winter contemplating their own priorities and need to commit a substantial amount of money to the project to make it happen.

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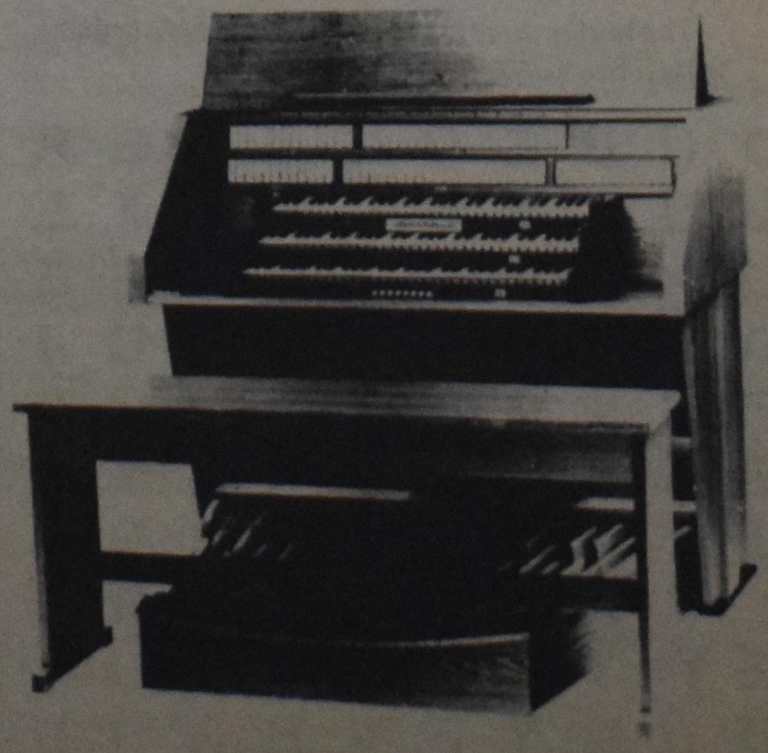

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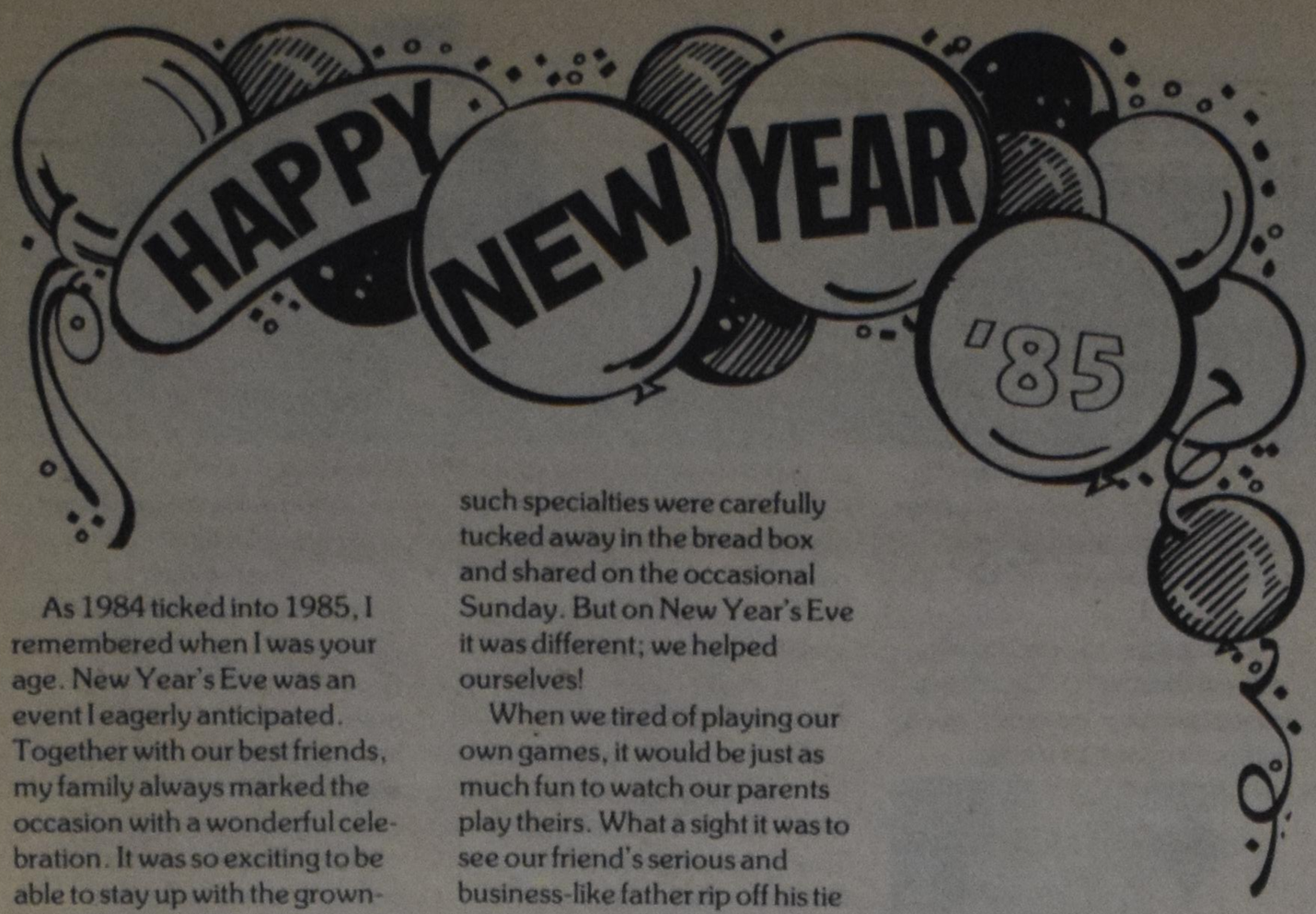


As 1984 ticked into 1985, I remembered when I was your age. New Year's Eve was an event I eagerly anticipated. Together with our best friends, my family always marked the occasion with a wonderful celebration. It was so exciting to be able to stay up with the grown-ups for once, well past midnight! I remember often feeling very, very tired as the evening wore on, so tired that my stomach ached. Of course, it would never do to admit it!

All evening long we played games, talked, laughed and enjoyed special party foods. I can still see those little glass dishes brimming with chocolate treats, tempting us from all around the room. Normally, such specialties were carefully tucked away in the bread box and shared on the occasional Sunday. But on New Year's Eve it was different; we helped ourselves!

When we tired of playing our own games, it would be just as much fun to watch our parents play theirs. What a sight it was to see our friend's serious and business-like father rip off his tie and get down on his hands and knees for his turn at 'Charades.' Even funnier to see were the other grown-ups laughing and shouting as they tried to guess what the four legged creature was.

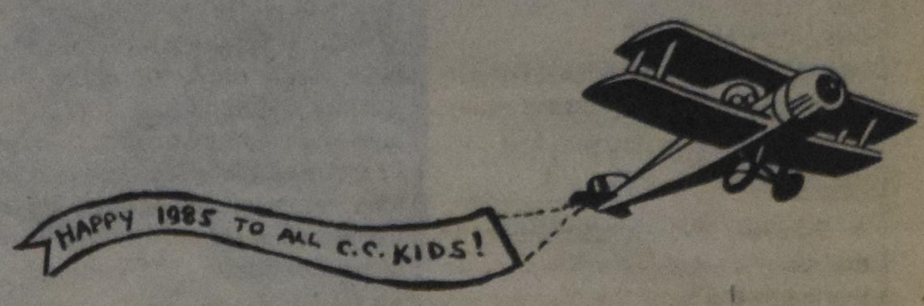
As midnight crept closer the kids were called from all over the house to ring in the big moment. The T.V. was clicked on to be sure we were 'on time.' No sooner had the clock struck twelve than we'd break into shouts of merriment and fall into each other's arms from the sheer excitement of it all. It was a good thing we had a chance to wind down. A meal fit for the queen and our prayer asking God to bless us again for another year ended our celebration.

Hey Kids,

I love new calendars! Do you? When I get one at the start of the new year, I look at all those months and wonder what things all those days will be filled with. I flip over to the month of May and hope that the best picture will be on that page. After all, my birthday falls in May.

I think it's fun making calendars. You should try it too. It's easy. Get a sheet of paper for each month. On the top half of it draw or make a picture that suits the month. You could also make a theme calendar. If you like cars or birds you could picture a different one for each month. On the bottom half of the sheet, you'll need to number all of the days in that month, or you can buy calendar pages very inexpensively at your local craft store.

Make your own calendar this year and Happy New Year!



A new year, a new calendar

Twelve months to look forward to again.

When I flipped through the glossy pages of my new 1985 calendar, I wondered how each month got its name. A book I discovered in the library told me. Read on and you'll find out too!

JANUARY was named for the Roman god, Janus. Janus was the god of beginnings (and of gates and doorways).

FEBRUARY comes from the Latin word which means "to make clean." During this month the Romans prepared themselves for their new year beginning on March 1.

MARCH was named for the Roman god, Mars. Mars was their god of war. It was during this month that the Romans prepared to go to war.

APRIL comes from a Latin word that means "to open." In our part of the world, spring seems to open up the sleepy winter world again.

MAY was named for Maia, the Roman goddess of spring and growth.

JUNE was named for Juno, the Roman goddess of marriage. There are several different stories as to how May and June got their names. Look them up in an encyclopedia when you get a chance.

JULY comes from the word Julius. The Romans named this month to honour Julius Caesar.

AUGUST became the name of a month when the emperor of Rome, Augustus, decided to name it after himself.

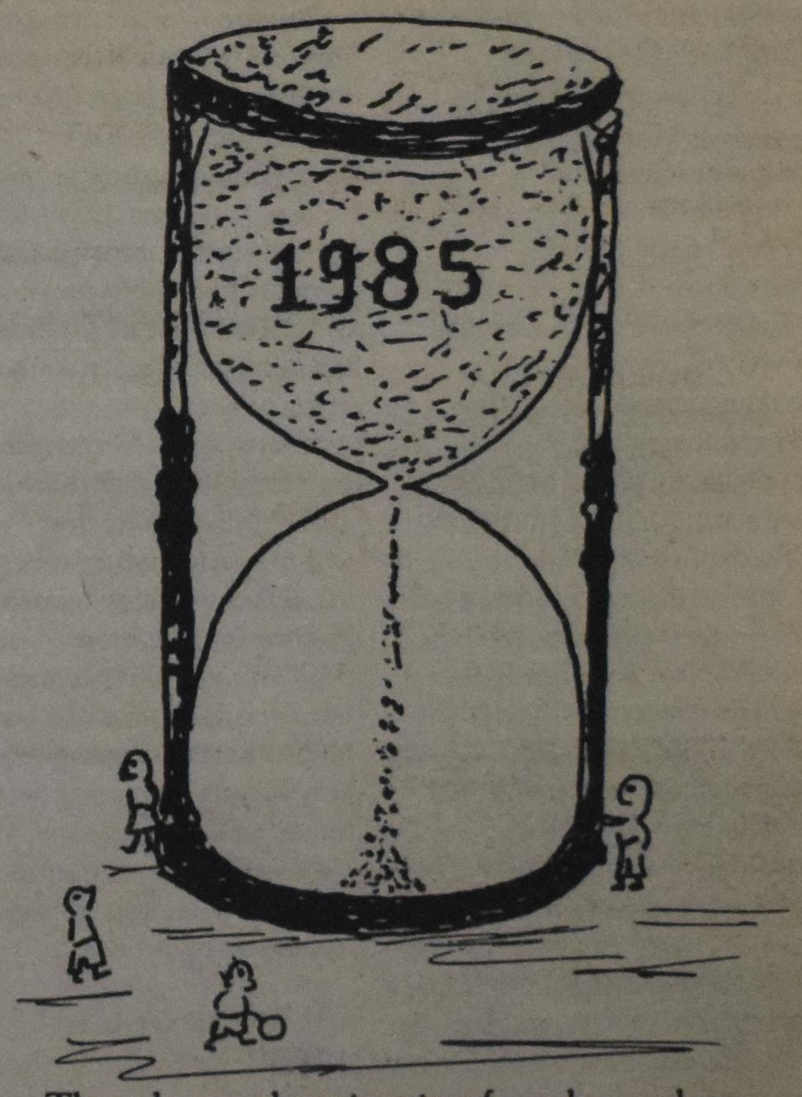
The months **SEPTEMBER** through **DECEMBER** come from the Latin words for seven, eight, nine and ten. In ancient Roman times, when the new year began in March, these were the seventh, eighth, ninth and tenth months.

Puzzle

The twelve months of the year are hidden in these letters. See if you can find them.

J	J	Q	D	E	C	E	M	B	E	R	R
Y	U	U	F	R	S	L	H	F	X	E	O
H	O	N	L	E	D	N	V	M	B	E	R
V	A	L	E	Y	B	V	M	O	C	J	W
D	P	S	Y	Z	F	R	T	P	H	D	R
B	R	E	M	S	U	C	U	C	Y	E	Z
J	I	X	A	Q	O	S	R	A	B	A	T
Z	L	X	O	P	R	A	X	M	R	S	G
S	E	P	T	E	M	B	E	R	U	Y	L
W	C	D	Q	Y	F	V	B	G	O	O	V
I	Q	B	A	R	O	O	U	J	O	C	X
J	I	M	V	N	J	A	N	U	A	R	Y

One year is a long time to time



The above drawing is of an hourglass. We sometimes use a smaller one to time the boiling of eggs. The bigger the glass the longer it takes for the sand to pass from the top bowl to the bottom bowl. How big a glass would we need to time a full year? A timer the size of a ten-storey building?

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Anniversaries

Congratulations to John and Marie Vanden Brink (nee Riksen) who will celebrate their 50th Wedding Anniversary, the Lord willing, on January 23, 1985.

Anniversaries

Congratulations to,

JOHN and MARIE VANDEN BRINK
(nee Riksen)

who will celebrate their 50th Wedding Anniversary on January 23, 1985.

Dearest Mom and Dad:

On January 23, 1985 we as a family celebrate the blessing of fifty years of marriage that God has given to you both. Congratulations and continued happiness and joy in the Lord for the time you may continue to share together. Our sincere thanks and love for two very special people from your children and grandchildren:

Ido & Jeannette Wolf; Marcel — Laren, Holland

Ben & Henny De Regt; Anna-Marie, John, Benny, Marcel — Chilliwack, BC

Don & Marina De Regt; Michele, Monique, Dontie, Chad, Amanda — Prince Rupert, BC

Home address: #201 Alameda Court, 2279 McCallum Rd., Abbotsford, BC V2S 6J1

DE JONG: Door dezen wensen wij familie en vrienden gezellige Kerstdagen en een Gezegend Nieuw Jaar.
Kornelis en Dirkje De Jong, R.R.#1, Morrisburg, K0G 1X0

HOITING: To all the staff of the Calvinist Contact we like to wish you all a blessed Christmas and God's guidance throughout the New Year.
Greetings from Siep and Dini Hoiting and family.

ROFFEL: Betty and Harry wish a happy new Year to all their relatives and friends.
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And a blessed New Year.
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Thanks

Thank You
to all who sent congratulations at the occasion of our 30 years in marriage and ministry. We appreciate your love and concern. A special thank you to the consistory and congregation of Springdale for the wonderful celebration they organized for us.
Above all we thank God for His faithfulness during these many years.
The Schalkwyks

A Sincere Thanks We wish to express our profound and humble thanks to the Lord our God for the many who remembered us at the 35th anniversaries of our marriage and our ministry. To the congregation of Surrey who made it such a joyful, unforgettable occasion. But also to the many friends and acquaintances who by cards, letters and other tokens of love and thoughtfulness made this such a joyous time in our lives.
Harriet and Al VandenPol, Surrey, BC

Obituaries

On December 17, 1984, the Lord took unto Himself our dear friend,

FEIKE ASMA

It was his legacy of sacred music which was most valuable. He enriched church music ... and contributed greatly to the dignity and quality of religious music. We extend our Christian sympathy and love to Mrs. Willy Asma and family.
May our gracious God uphold and comfort the family and all who mourn his death.
Ps. 42:3 & 5.
Edward & Janet Zwart — Grimsby, Ont.
Ken & Joanne VanderWal — Hamilton, Ont.
The funeral service was held at the Oude Kerk, Amsterdam, on December 20, 1984.

On December 8, 1984, our beloved brother and uncle,

OEGE FEENSTRA

entered into the Glory of the Lord. May the Lord's peace and joy lift the sadness of his wife Saakje Feenstra, Oakville, Ont., his son Edwin with his wife Sue, and grandson Robert, Eden Mills and his son Ronald, Oakville.
Arend & Alice Van Huizen-Feenstra — Surrey, BC
Andy & Joan Blaak — Burlington, Ont.
Wilt & Frederica Blaak — London, Ont.
Jan & P.D. Blaak — Harlingen, Holland
Ena & Tony Vandervliet — Calgary, Alta.
Grace van Bruinesse-Blaak — Dorchester, Ont.
Yetty & George BijdeWeg — Surrey, BC
Ike & Jack Veenstra — Drayton, Ont.
Elizabeth & Bram VanderEnde — New Westminster, BC
Dorothy & Hans Oegema — St. Thomas, Ont.
Bram & Linda Blaak — Exeter, Ont.
Hugh & Nancy Blaak — Moorefield, Ont.

Obituaries

After a lengthy illness, and yet without pain, the Lord took away from us peacefully, in Wolvega, Friesland, The Netherlands, our dearly beloved Heit and Pake,

DOUWE HARINGA

in his 76th year, December 17, 1984.
Funeral services took place on Friday, December 21, 1984 in the Gereformeerde Kerk, Wolvega, Friesland.
He will be sadly missed by his children here in Canada:
Aukje & Fred Vander Velde — Burlington, Ont.
Herman & Trix Haringa — Whitby, Ont.
Hennie & Barend Bonvanie — Woodstock, Ont.
and 13 grandchildren.
Grateful that God spared Heit and Mem for almost 50 years together.
"That, when His glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter 4:13B).
Canadian mailing address: 2621 Cavendish Dr., Burlington, ON L7P 3W6
The Netherlands: Mrs. L. Haringa (nee Heeringa) Mister Troelstra Straat 31, Wolvega, Friesland, The Netherlands.

Buying or selling?
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Births

VAN HARTINGSVELDT: We, Bill and Mary praise and thank God for entrusting to our care, a new baby daughter, MARIA CHANTELLE born June 11, 1984. She is a welcomed sister for Justin and Brooke. Also 8th grandchild for Mr. and Mrs. W.K. Van Hartingsveldt, Vineland Station, Ont., and 26th grandchild for Mr. and Mrs. D. Beldman, Dunnville, Ont.
Home address: R.R.#3, Jarvis, ON N0A 1J0

Do not wait until some deed of greatness you may do... Brighten the corner where you are.

Personal

A woman in her 40s would like to correspond with a gentleman in his 50s. I am sincerely interested in a meaningful and lasting relationship. If you also have the same desire, please reply to Box #4845, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

What's happening?

Check our Calendar of Events on page 17 ...

A Gentle Reminder To Our C.C. Family

We are really happy that so many of you continue to use the pages of C.C. to share with others important events in your own family, such as births, marriages, anniversaries, etc. But at this time we would like to stress a few points.

Please watch deadlines

Each issue of C.C. is dated on a Friday. **Display advertising** deadline is on the **Wednesday** (8:30 a.m.) of the **preceding week. Classified advertising** deadline is on the **Thursday** (8:30 a.m.) of the **preceding week.** Please keep this in mind! Deadline details appear each week at the bottom of the Calendar of Events.

Send printed copy

We strongly suggest you send us **typewritten or printed** copy, but do not use capital letters for the whole text.

Telephone calls

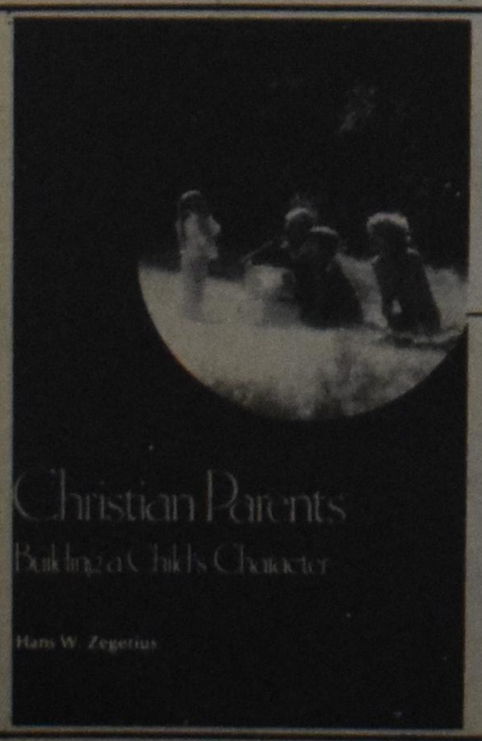
Frequently we receive telephone calls from far and near, and we always enjoy talking with you. We don't want to discourage you from phoning us, **but we cannot be responsible for any errors due to phoned-in advertisements. This also applies to hand-written copy.**

Let's avoid mistakes

We hate to make mistakes, but we all do. Most mistakes are inadvertently made when we receive your phoned-in or hand-written copy.

Let's do our best to avoid those mistakes. We count on your cooperation!

Stan De Jong,
Manager



Announce the birth of your son or daughter in C.C.'s Classifieds and receive a **free** copy of *Christian Parents.*

Know someone else who would like a copy? Send **$8.95** (plus 50¢ postage and handling) to **Calvinist Contact,** 99 Niagara St., St. Catharines, ON L2R 4L3 and we'll rush them a copy.

Classifieds

Help Wanted

Help wanted: Full-time position as a herdsperson. Phone, preferably in the evenings (613) 398-6956.

Driver salesperson required for a wholesale florist, full-time position. If interested call (416) 892-2539.

Teachers

FRUITLAND: John Knox Memorial Christian School requires a full-time **grade 1** teacher to start February 1, 1985. For application forms contact: Mr. Jake van Breda, Principal, Box #27, Fruitland, ON L0R 1L0 or phone (416) 643-2460.

Teachers

BARRIE: Timothy Christian School, Barrie, Ont., requires a part-time teacher for **grades 4 & 5** for 5 afternoons a week, beginning February/85. Please submit resume by January 16, 1985 to Secretary of the Education Committee, c/o Timothy Christian School, 49 Ferris Lane, Barrie, ON L4M 2Y1

Teachers

DRAYTON: Calvin Christian School, P.O. Box 141, Drayton, ON N0G 1P0, invites applications to fill an opening for a teaching **principal.** Please contact Mrs. Jerry Ottens by phone or mail; (519) 638-2935.

Accommodation

I'm looking for a single female to share my home in north Burlington with the same. If interested call 335-3169.

Business

Evangelistic materials in Arabic. Also, a handbook in English, **The Bible & Islam** ($1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.

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Candidates should have the doctorate, experience in higher education, and commitment to the advancement of scholarship that exhibits the coherence of all reality in Christ.
Send communications to:
Presidential Search Committee
c/o Robert E. VanderVennen
Institute for Christian Studies
229 College Street
Toronto, Ontario; (416) 979-2331

ICS

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Only, O Lord, in thy dear love
Fit us for perfect rest above;
and help us, this and every day,
to live more nearly as we pray.

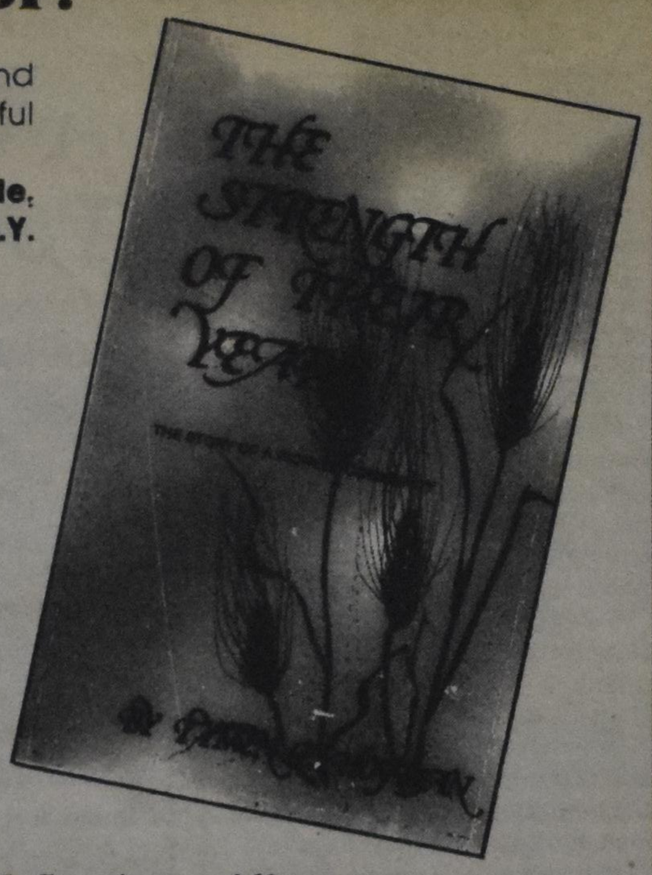
Letters to the Author:

"... I congratulate you on a superb job ... and thank you again for writing this wonderful book."
Robert W. Bode,
Rensselaer, N.Y.

"Fascinating!"
Rev. Nick Knoppers

"... I'm so glad that this fascinating chapter in the history of the CRC (and RCA) has finally been set down in print."
Rev. John Van Stempvoort

"... I enjoyed the story thoroughly and finished it with eyes full of tears. It is another story which prompts the worship of God."
Rev. Charles Terpstra



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Events

CALENDAR of events

Jan. 13	Concert by "J.S. Bach Singers" with Chris Teeuwsen at the organ. Works by Bach, Schuetz and Handel. At 8:15 in Covenant Chr. Ref. Church, **St. Catharines.**
Jan. 25-27	Discovery '85 Conference on Christian Calling in Contemporary Culture, for college and university students seeking to integrate their christian faith in their academic studies and vocations. For information call or write the Institute for Christian Studies, 229 College St., Toronto, ON M5T 1R4; (416) 979-2331. and Dr. Albert Vandermey. For info phone (519) 885-6105 or (416) 459-3334.
Mar. 17-28	Israel Tour with Rev. Peter Van Egmond as escort. For info. phone: (416) 741-4740.
Mar. 18-29	Tour of the Holy Land and Egypt with Dr. Jack and Alice Hielema. For info. write Rev. Jack and Alice Hielema, 2023-52nd St., N.W., Calgary, AB T3B 1C3; (403) 286-3195.
Mar. 1, 2	**Hamilton & Chatham** Canadian Christian Education Foundation will celebrate 10 years of service. Guest speaker: Dr. Joel Nederhood on the theme "Don't gamble with Education and Textbooks." Times and locations to be announced.
May 16-29	Israel '85: A special holy land pilgrimage with Dr. Remkes Kooistra and Dr. Albert Vandermey. See ad for further details.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Jan. 11	Tues. Jan. 8	Thurs. Jan. 3-8:30a.m.	Wed. Jan. 2-8:30a.m.
Fri. Jan. 18	Tues. Jan. 15	Thurs. Jan. 10-8:30a.m.	Wed. Jan. 9-8:30a.m.

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ICS

The Consistory of
The Lucknow Christian Reformed Church
hereby declares its former pastor,
Rev. L. Van Staalduinen
presently on leave of absence in The Netherlands, to be eligible for call in our Churches. He may be contacted at:
Dalvoordeweg 10
7688 Pt. Daarle
The Netherlands

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charting our course in a changing world

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Setting our sights by the Morning Star
Growing in the faith and knowledge of the Lord
Hope for the future: strategies for dealing with change

Brampton:	January 7 & 28, February 18, March 11, April 1
Chatham:	Jan 10 & 31, Feb. 21, March 14 & 28
Sarnia:	Jan. 11, Feb. 1 & 22, March 15 & 30
Willowdale:	Jan. 16, Feb. 6 & 27, March 20, April 10
Winnipeg:	Jan. 17, Feb. 8, March 1 & 21, April 11
Thunder Bay:	Jan. 19, Feb. 9, Mar. 2 & 23, April 13
London:	Jan. 21, Feb. 11, Mar. 4 & 25, April 15
Kitchener:	Jan. 23, Feb. 13, Mar. 6 & 27, April 17
St. Catharines:	Jan. 25, Feb. 15, Mar. 8 & 29, Apr. 19

Let's Play CHESS

Pete Layer

WORLD CHESS GAME

This game was played one year ago in the World Chess Candidates Semi-Finals in London. In what seems an effortless manner, White manages to place his pieces better than Black and so controls key squares throughout the game. Before Black has been able to co-ordinate his pieces, he finds himself in a losing position. Even though it seems easy, it is one of the hardest acts to follow.

White	Black	White	Black
Kasparov	Korchnoi	16. P-K4,	R-R2;
2. P-QB4,	P-K3;	18. N-R5;	PxP;
3. P-KN3,	P-Q4;	19. KR-B1,	B-Q5;
4. B-N2,	PxP;	20. RxRP,	BxNP;
5. N-KB3,	QN-Q2;	21. N-K7 ch.,	K-R1;
6. 0-0,	R-QN1;	22. R-B2,	Q-K1;
7. P-QR4,	P-QN3;	23. RxB,	QxN;
8. KN-Q2,	P-K4;	24. N-B6,	Q-B4;
9. NxP,	PxP;	25. NxR,	QxN;
10. QxP,	B-B4;	26. P-K5,	N-KN1;
11. Q-Q3,	0-0;	27. B-K3,	Q-R1;
12. N-B3,	B-N2;	28. QxQ,	RxQ;
13. BxB,	RxB;	29. P-B4,	N-K2;
14. Q-B3,	Q-R1;	30. R-Q2,	Korchnoi resigned
15. B-B4,	P-QR3;		

Tax court recognizes and affirms Muldoon decision

C.C. staff

OTTAWA — Supporters of alternative and independent schools can take heart from a recent court decision. In it the Tax Court of Canada adopted the reasons for the judgment made by Mr. Justice Francis Muldoon of the Federal Court of Canada, Trial Division, which ruled in favour of Lyle McBurney on August 24, 1984.

In his judgment last October 22, Mr. Justice Lucien Cardin ruled in favour of Bleeker Stereo and Television Ltd., which appealed a tax assessment by Revenue Canada. That assessment disallowed contributions made in 1977 and 1978 to the Ottawa Christian School Association and the Community for Christian Learning, which run Christian schools in Ottawa. The company's main shareholders, Mr. and Mrs. Hans Bleeker, made these contributions to help finance the schools providing their children's education.

Revenue Canada argued that these contributions were not gifts. Mr. Justice Cardin ruled that these payments were "gifts to registered charities" and, therefore, fully deductible for income tax purposes, since the evidence showed that "there were no fixed tuition fees either required by or paid to the registered charities."

In his judgment, Mr. Justice Cardin stated, among other things,

I do not feel it necessary to write further Reasons for Judgment with respect to the case at bar since this Court is bound by the decision of the Federal Court, Trial Division, in McBurney (supra). Furthermore, I fully concur with the excellent reasons given by Mr. Justice Muldoon in support of his decision in McBurney which, in my opinion, are in their entirety applicable to the facts and the issue of the instant appeal.

CPJ Public Affairs Director Gerald Vandezande, who is deeply involved in Lyle McBurney's educational justice tax appeal, said the Tax Court recognized that Revenue Canada is legally "bound" by Mr. Justice Muldoon's decision. This confirms the status of the Muldoon decision, even though Revenue Canada is appealing it, said Vandezande.

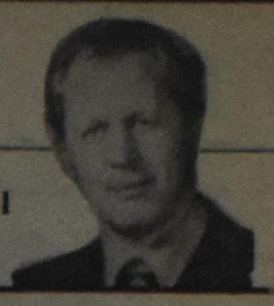
United Methodist church upholds ban on homosexual ministers

CHICAGO (EP) — The Judicial Council of the United Methodist Church has upheld a ban on ordination of practising homosexuals and, for the first time in its history, has declared that homosexuality is incompatible with Christian teaching. The council's October decision went into effect January 1, 1985.

However, the decision is not retroactive; the council said a bishop cannot refuse to appoint an already ordained homosexual minister unless proper suspension procedures are followed by an annual conference. Council members said the ban on new ordinations is directed toward "self-avowed practising homosexuals" and "does not per se bar homosexual persons from the ordained ministry."

Dutch

Persoverzicht



Carl D. Tuyl

Het spijt ons dat Carl Tuyl's "Persoverzicht" een "Pressreview" is deze week. Dat was niet de bedoeling. Het stond anders zo duidelijk op het schema voor de eerste helft van 1985 dat we hem hebben gestuurd. Wat is de verklaring?

Ik belde Carl op en vroeg hem. "Zeg maar dat ik oud word ," was het antwoord. "Hoe oud is oud?" vroeg ik. "Ik word gauw zestig," was z'n somber antwoord. "Dan wordt het ook tijd dat je eens een andere foto in de krant zet. Je ziet er veel meer afgetakeld uit dan die foto laat merken." "Ja, ja. De volgende keer krijg je een nieuwe foto van een oude man."

We zullen wel zien of het doorgaat. Intussen, waarde lezer, vragen we van U dat U eventjes overschakelt naar het Engels, want ja, zonder Carl Tuyl kun je eigenlijk niet het nieuwe jaar in, vindt U ook niet?
Bert Witvoet

Our most beloved Solidarity Forever Broadbent, defender of the proletarian class, and perpetual gadfly of the government has risen to vindicate righteousness in our legislative halls. He defends the principle of universality for both family allowance and old age pension. Without that principle these programs take the form of welfare, yet with them we do support millionaires.

In all the hullabaloo we must not forget that in comparison to the national budget only a very small amount of money is involved. It seems to me that respect for the dignity of the poor demands universality, and that a sound and equitable system of taxation would take care of the rest.

The debate which erupted quite unexpectedly during a routine question period was marked by an emotional tone. The upshot was that Broadbent was ejected, and that the Liberals took refuge in the bell-ringing technique which they despised so much when the Tories used it.

It would be helpful if the government made up its mind on the matter. Statements by Mulroney lead to different exegeses, one exclaiming that the government will maintain universality, yet the opposite can also be deduced from our prime minister's speeches. Let's get with it please and tell us where it is at!

A much more disturbing event took place in the provincial legislature of Quebec where Levesque was under the influence of something. Spokespersons for the premier said it was the influence of painkillers, but the press speculated that the medicine had been a more fluid form of stress relief. Whatever it was, and there really is not much doubt in my mind, the legislative process must not be desecrated in this manner. We will forgive this time, but the full fury of C.C. will burst upon the head of Levesque in case of recidivism. Which means that if he does it again we'll pounce on him.

The Toronto Star of December 18 carried a stunning report. Amid all the press coverage of famine in Ethiopia this report stated that there were 100,000 hungry people in Metro Toronto. This figure was based on a study of people who know what they are talking about, and one of its authors was the Rev. Alex Zeidman, director of the Scott Mission here in Toronto.

Quite unexpectedly we witnessed the ascent of a new political star from the East in the figure of Mikhail Gorbachev. The name can only be pronounced correctly by Westerners who suffer from severe laryngitis. Anyway, this Mr. Gorbachev, second in command to Comrade Chernenko, does not even look Russian. His clothes fit! No proletarian look to this gentleman.

He does sound Russian though. The Russians are getting a bit uptight about new American space weapons. Gorbachev wants space weapons banned, probably because the Ruskies are behind in that development.

Mrs. Thatcher, however, was moved to express "cautious optimism" after conferring with this Russian envoy. I do not yet share the iron lady's optimism.

I also think that another split in our denomination is inevitable. Let's hope and pray that I am wrong!

Negotiations between Israel and Lebanon about an eventual Israeli pullout of troops have not progressed much beyond the exchange of insults and accusations. The talks have entered their tenth round.

Among the OPEC countries there is about as much unity and agreement as there is among relatives who fight about an inheritance. Cutbacks in production have not succeeded in shoring up sagging oil prices. It is to be expected that 1985 will show a further drop. Increases at your friendly neighbourhood pump are there courtesy of your current government and our oil companies. They bear little relationship to actual oil prices.

The U.S. has lifted its veto against membership of Poland in the International Monetary Fund. The Poles may now follow other countries and go further into debt.

Workers at Contrologics Corp. in Westford, Mass., which makes radar detectors, buried the company time clock after management agreed to discontinue its use. The tombstone says: "1979 - 1984. Rust in pieces. Here lies the time clock ugly and gray. We hit it with a hammer, but we still get our pay."

I understand that this is the first issue of the year 1985. I make use of this opportunity to wish all my readers God's blessing. If in the course of this past year my words in this column have in any way brought grief to anyone, I offer my most sincere apologies. If in all the misery which the world witnesses I have managed to contribute to anyone's sanity I consider myself blessed.

Let us together take our leave of the year gone by with the realization that God wants us to be together; only the devil strives for separation.

Let me formulate for you, dear readers, my wishes for you at the occasion of the changing calendar years: May your heart be filled with gratitude, your wallet with sufficient funds, your minds with thoughts of peace, and your life with love! God bless you all. And I mean all!

Carl D. Tuyl

John VanHarmelen

Onder de Streep

Mijnheer Dominee praat met Katholieken

Als men je met "Mijnheer Dominee" aanspreekt wanneer je de voordeur opendoet dan weet je direct dat je te maken hebt met iemand die tot de Rooms-Katholieke kerk behoort. Roomsen spreken nog al vaak over "Mijnheer Pastoor."

Het was een vrouw van ongeveer vijf en dertig jaar die aanbelde. Ze wist natuurlijk de 'protestantse' pastorie te vinden. Ze begon direct met een heel verhaal over haar man en zes kinderen. Drie kinderen waren nog katholiek gedoopt, de andere drie niet, want ze gingen niet meer naar de Katholieke kerk.

De jongste, nog maar een paar maanden oud, was echter ziek en zwak en nu kwam ze aan de dominee vragen of hij haar niet kon helpen aan voedsel voor de baby.

Daar wij zelf drie jonge kinderen hadden konden we haar wel helpen, en we zeiden tegen haar dat, als het voedsel voor de baby op was, ze terug mocht komen om een nieuwe voorraad.

Deze voedselvoorziening had tot gevolg dat zij met haar man en een paar kinderen geregeld 's Zondags onze kerk bezochten en later de catechisatie. En een jaar later deden de man en de vrouw belijdenis van hun geloof, en drie kinderen werden gedoopt. Wat een vreugde in hun gezin en in de gemeente!

Onze pastorie stond in een dorp dat overwegend Rooms-Katholiek was. De evangelisatiecommissie werkte niet alleen onder de onkerkelijken, maar ook onder de Roomsen. De "Open Poort" werd verspreid. Daar er tot onze gemeente heel wat jongeren behoorden die bij Rooms-Katholieke mensen in de kost waren zag onze evangelisatie commissie hier een kans om via de kostgangers het evangelie te brengen aan het gezin waarin zij tijdelijk kost en inwoning hadden. Er werden Nieuwe Testamenten aangeboden op die adressen als de jongelui officieel werden bezocht door de predikant en een ouderling (het jaarlijkse huisbezoek).

Het waren mooie Nieuwe Testamenten van het Nederlandse Bijbelgenootschap en de hoop werd uitgesproken als ze overhandigd werden aan de 'moeder' van het gezin, dat men er af en toe in zou lezen. Deze Nieuwe Testamenten werden gewoonlijk dankbaar aanvaard. "Uw kerk doet toch maar heel wat voor die alleenstaande jongelui" zei één van de 'moeders.'

Na enige tijd werden de kostgangers weer eens bezocht. We waren niet alleen geinteresseerd in de jongelui, maar ook in het gezin waarin ze waren opgenomen. Zouden ze daar nu af en toe in de Bijbel gaan lezen? We kwamen echter tot de ontdekking dat op enkele adressen het Nieuwe Testament verdwenen was. Men vertelde mij dat mijnheer pastoor op bezoek was geweest. Hij zag het Nieuwe Testament op een tafeltje liggen, en toen hij het bekeken had en gevraagd had hoe ze aan het Nieuwe Testament waren gekomen, zei hij dat ze dit boekje niet mochten lezen. Hij nam het daarom maar mee, en zou het wel verbranden. Dat gaf te denken.

'k Heb toen bij een Rooms-Katholieke Boekhandel in 's Hertogenbosch een aantal Petrus Canisius Nieuwe Testamenten besteld en die bezorgd op de adressen waar we geregeld contact onderhielden met de kostgangers. (De Apologetische Vereniging Petrus Canisius was in 1904 opgericht tot verdediging van het Rooms-Katholieke geloof en werkt vooral door de uitgave van geschriften).

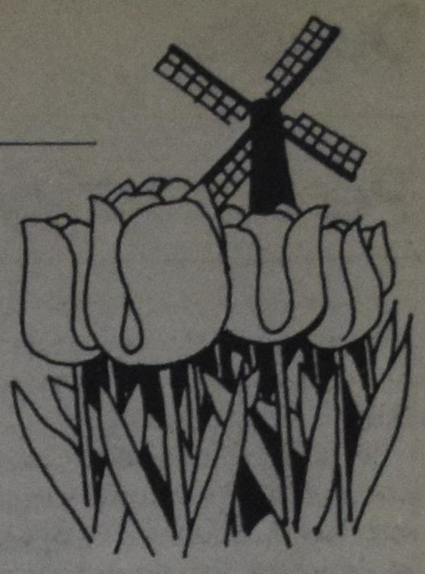
Natuurlijk werden de gezinnen die geregeld door ambtsdragers van de Gereformeerde Kerk werden bezocht ook vereerd met een bezoek van de pastoor of de kapelaan.

Toen de pastoor de Nieuwe Testamenten van de Petrus Canisius Vereniging aantrof kon hij niet anders zeggen dan: dit Nieuwe Testament mogen jullie wel lezen. Kijk maar: er staat *Nihil Obstat Imprimatur* dat betekent: Er is geen bezwaar. Mag worden gedrukt. Het is de vergunning van de censor om tot het drukken van dit boek over te gaan.

Dit boekje mogen jullie wel lezen. Het is zelfs goed om het te doen. Vooral omdat jullie als Katholieken hier nogal vaak met protestanten in aanraking komen. Het was hem nl. ter ore gekomen dat één van zijn parochianen op het werk met een gereformeerde over Maria's Hemelvaart had gesproken. Hij was niet van plan op de dag waarop Maria 's Hemelvaart werd herdacht te werken. Het was een Katholieke feestdag!

De gereformeerde man, een zekere Tolsma, zei tegen hem: "Wij geloven niet in Maria's Hemelvaart, wij geloven alleen dat de Here Jezus naar de hemel gevaren is van de Olijfberg."

"En dat geloven wij niet," zei de ander. Tolsma vroeg toen: "Waarom niet? "Dat is toch logisch," zei de ander: "Bij een berg heb je immers geen boot!"



Uit Nederland

(Radio Nederland)

Galina is vrij!

Anne vander Bijl

Erg zwak, maar zielsgelukkig, stapte Galina Viltsjinskaja op donderdag 22 november uit de trein Moskou-Brest. De familie stond haar op te wachten en u kunt zich voorstellen dat er heel wat vreugdetranen hebben gevloeid op dat drukke perron in Brest.

Enkele dagen eerder hadden christenvrienden de tengere Galina verwelkomd bij de poort van het werkkamp in de buurt van de Oostsiberische stad Chabarovsk. Ze zullen haar wel van warme kleren hebben voorzien en van genoeg voedsel om de lange reis van ongeveer 12.000 kilometer aan te kunnen.

Twee jaar geleden ging ze op weg naar dit verafgelegen gebied, om de christenen te bezoeken, die tijdens haar eerste strafperiode veel voor haar hadden gedaan.

Ach, de meeste van u weten wat daarna gebeurd is. Hoe de dappere kinder-evangeliste, vlak na een periode van drie jaar werkkamp, opnieuw werd gearresteerd en tot twee jaar werkkamp werd veroordeeld. *Ik weet zeker dat ik namens Galina spreek, als ik u heel hartelijk bedank voor al uw gebeden.* Het is mede dankzij uw gebeden dat Galina, hoewel erg verzwakt, toch opgewekt en blij bij haar ouders kon terugkeren. Blij dat opnieuw de almachtige God bewezen heeft, dat Hij leeft en dat Hij de overwinning geeft aan Zijn kinderen.

Kort na aankomst in Brest is Galina samen met haar vader naar het politiebureau gegaan, om zich te laten inschrijven als ingezetene van de stad Brest. Daar kreeg Galina te horen, dat ze een jaar onder politie-toezicht zal blijven.

Voorlopig betekent dat in ieder geval, dat ze haar woonplaats niet mag verlaten en dat haar gangen voortdurend zullen worden nagegaan. Binnenkort hoort ze precies wat wel of niet is toegestaan. Laten we blijven bidden voor Galina, voor haar vader Vladimir en voor haar moeder Zinaïda.

Wij bidden ze toe dat de komende tijd rust zal brengen in hun gezinsleven, maar ook in de gemeente waar Vladimir voorganger is.

Sweelinck Conservatorium 100 jaar oud

(Radio Nederland) Gisteren heeft het Amsterdams conservatorium, sinds 1976 Sweelinck Conservatorium genoemd, zijn honderd jarig bestaan gevierd met een concert uitgevoerd door het leerlingen orkest, in het Amsterdamse concertgebouw, in aanwezigheid van koningin Beatrix en Prins Claus.

Op 1 september 1884 op de Nieuwe Achtergracht begonnen met tien docenten en 32 leerlingen, telt het conservatorium thans zeven honderd leerlingen en 190 docenten en is het sinds 1 september 1984 gevestigd in het voormalige pand van de Postscheque en girodienst in de Van Baerle straat, op een steenworp afstand van het concertgebouw.

Aan het conservatorium hebben musici van internationale faam les gegeven en geven er nog les, waarbij namen in de herinnering komen als Daniel de Lange, Julius Röntgen, San Dresden, Oascar Back. Willem Andriessen, Willem Pijper, Rosa Spier en Phia Berghout.

Maar het heeft ook zelf musici afgeleverd die wereldberoemd werden zoals bijvoorbeeld Bernard Haitink, Theo Olof en Hermand Krebbers. De laatste is trouwens nu als docent, verbonden aan het 100 jaar oude conservatorium.

Generaal doet research werk over bevrijding

De Canadese Brigade Generaal W.D. Whitaker, 173 Chartwell Road, Oakville, Ontario, L6J 3Z7, verzocht ter kennis van oud-verzetstrijders te brengen dat hij gaarne in contact zou willen treden met hen, die in het najaar in 1944 hebben geholpen met de bevrijding van de oevers van de Schelde en toenmaals in contact zijn gekomen met de Canadese troepen.

Generaal Whitaker stond aan het hoofd van het Royal Hamilton Light Infantry Bataljon dat vnl. in de buurt van Woensdrecht heeft gevochten. Aangezien hij belangrijk research werk over deze gevechtshandelingen wil uitvoeren, zal hij een onderhoud op prijs stellen.

Belangstellenden kunnen zich rechtstreeks tot hem wenden. Ter toelichting zij tenslotte vermeld dat de Generaal op 8 november a.s. het eerste resultaat van zijn onderzoek in boekvorm "Tug of War" zal publiceren.

Smakeloze hulp actie

(Radio Nederland) Een andere attractie moet in het Limburgse Roggel plaats vinden in december. Die wordt georganiseerd door de Beugelvereniging.

Ter verduidelijking, beugel is een balspel, waar zelfs Erasmus al over heeft gerapporteerd. Het is een soort croquet, maar dan met de hand uitgevoerd.

Wel de Roggelse beugelvereniging heeft, teneinde geld bijeen te brengen voor het hongerende Ethiopië een wedstrijd georganiseerd, waar toeschouwers een goed entreegeld voor moeten betalen, een wedstrijd waarbij de winnaar degene is die binnen een bepaalde tijd de meeste worstjes en eieren kan verorberen.

Velen in Roggel, onder meer pastoor Rutten, vinden dit soort geldinzameling ten bate van de leniging van een hongersnood, ietwat smakeloos.

Krugerrand wordt aangerand

(Radio Nederland) Bij Nederlandse Banken kunnen mensen, die daarin heil zien, gouden munten, kopen zoals ook de Krugerrand, een gouden munt die een wettig betaalmiddel is in Zuid Afrika, maar waarvan de goudwaarde die van zijn inwisselbaarheid ver overtreft.

Tegen deze mogelijkheid om deze Zuid Afrikaanse munt te kopen is door de anti apartheidsbewegingen in ons land, al bij de banken gedemonstreerd. De banken stellen zich echter op het standpunt dat het om een passieve verkoop gaat (zij adverteren er niet mee).

Nu is echter tegen deze verkoop ook de universiteitsraad van de Amsterdamse universiteit in actie gekomen. Zij heeft gezegd haar rekeningen bij de ABN en de Amro op te zeggen, als deze banken de verkoop van de Krugerrand niet staken.

De ABN heeft nog geen commentaar gegeven op dit dreigement, de Amro is niet van plan de verkoop te stoppen. Bij beide banken heeft de Amsterdamse Universiteit in het totaal een kleine half miljoen gulden uitstaan.

Prinses mag huis bouwen

(Radio Nederland) Prinses Christina heeft eindelijk van de Wassenaarse Raad toestemming gekregen een huis te bouwen op het landgoed de Horsten, dat overigens eigendom is van de Koninklijke familie.

Tegen het plan was in eerste instantie nogal wat verzet gerezen, omdat de Horsten als natuurgebied is omschreven en voor wandelaars open is gesteld. Ook de Koninklijke familie is onderworpen aan bestemmingsplannen.

Maar het huis komt op een zodanige plek te liggen dat het natuurlandschap niet wordt aangetast, bovendien blijft de Horsten open voor het publiek.

Het huis komt op de plaats waar eens een boerderij stond, die de naam droeg Eikenhorst. In 1845 werd die boerderij door Prins Frederik gekocht. Het huis van de prinses zal ook de naam Eikenhorst krijgen.

Nederland heeft tekort aan zuivel?

(Radio Nederland) De Nederlandse melkfabrieken hebben in de eerste negen maanden van dit jaar zes procent meer melk en zuivelproducten ingevoerd dan in dezelfde periode van 1983. Dit klinkt voor een zuivelland als het onze wat vreemd.

De verklaring moet gezocht geworden bij de zogenaamde superheffing, een soort boetestelsel dat aan de veehouders is opgelegd, wanneer zij niet minder produceren dan het jaar daarvoor. De superheffing is ingesteld om de gigantische melk en boteroverschotten in de Europese landen te doen afnemen.

Het gevolg is echter geweest dat dit jaar de boeren vier procent minder melk aan de fabrieken hebben geleverd. Een deel van hun melkvee stapel hebben zij dan ook afgestoten. Door de superheffing is zelfs de boterproductie met elf procent gedaald.

Bij de zuivel blijft alleen de kaasproductie een stijgende lijn vertonen. De nu ingevoerde zuivel komt geheel en al uit landen van de Europese Gemeenschap.

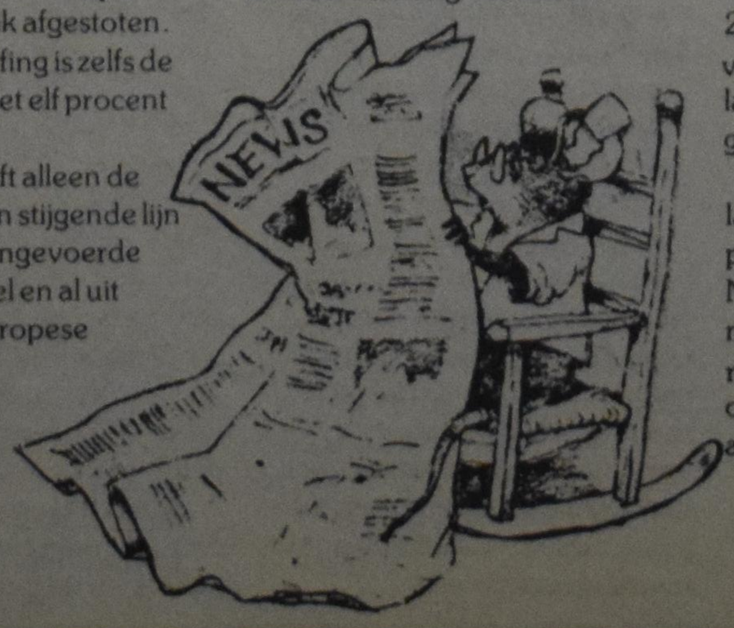
Bericht voor dierenliefhebbers

De pharmaceutische onderneming Duphar stelt 150 duizend gulden beschikbaar, voor het onderzoek naar nieuwe methoden, om geneesmiddelen te testen op schadelijke bijwerkingen, zonder dat daarvoor proefdieren worden gebruikt.

Dit is het resultaat van vele besprekingen die de Vereniging tot Bescherming van Dieren heeft gevoerd met Duphar. De Vereniging is nog in gesprek met Bayer, Gist Brocade Organon en Unilever.

De bedoeling is dat er een werkgroep komt, waarin vertegenwoordigers van de Rijksoverheid, het bedrijfsleven en de Dierenbescherming zitting hebben en die beslist hoe het geld wordt besteedt. Het Rijk zelf heeft trouwens al eerder 200 duizend gulden toegezegd voor een onderzoek naar laboratoriumtests zonder het gebruik van proefdieren.

Vorig jaar werden in de laboratoria van de pharmaceutische concerns in Nederland, één komma 3 miljoen dieren, voornamelijk ratten en muizen aan proeven onderworpen. In 1982 was dit aantal nog 1 komma 6 miljoen.



Burlington consulaat gesloten

Naar ons van Nederlandse officiele zijde wordt medegedeeld, zal het kantoor van het Vice-Consulaat der Nederlanden te Burlington (district graafschappen Wentworth, Halton, Brant, Norfolk, Haldimand, Welland en Lincoln) met ingang van 1 january 1985 worden gesloten.

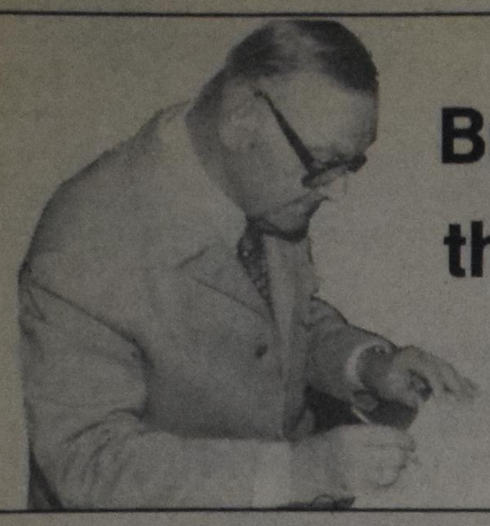
De werkzaamheden zullen worden overgenomen door het

Consulaat-Generaal der Nederlanden
1 Dundas St., W., Suite 2106
Toronto, ON M5G 1Z3
Tel. (416) 598-2520

tot welk Consulaat-Generaal U zich rechtstreeks kunt wenden.

De openingsuren zijn van 09.03 - 15.30 uur van maandag t/m vrijdag.

Books



Building on the Rock

Rev. H. Van Andel

Penance should not be a show

And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father ...

Matthew 6:16 and 17

In Israel fasting was combined with confession of sin. The Israelites fasted on days of penance and repentance.

In view of that purpose the fasting of the Pharisees twice a week had become a matter of dead routine. However, they covered this dead routine with a theatrical display. They disfigured their faces by putting ashes on their head and looking gloomy. In that way their intention was to get praise from the common people.

Jesus called them hypocrites.

All this caused Jesus to say to His disciples: "When you fast, anoint your head and wash your face." Jesus did not mean to say that they should make themselves up in order to look happy and joyful. It belonged to the daily care of the body to wash the face and to anoint the head.

Jesus wanted the appearance of His fasting disciples to be neither negatively sad nor positively glad, but just normal. Their penance should not be a public show, but remain a personal, secret contact with God in heaven.

We can learn from this.

Apart from the question whether we have to fast or not when there is a special reason for penance and repentance in our lives, we are taught here that a true confession of sin should be confined to the inner room.

There are people who like to show a beggar's attitude in the Christian life. But we should never forget that it is well possible to make a show of spiritual poverty.

A true confession of sin belongs to our daily devotions, with an upright heart and without much ado.

Van Andel's meditations are published posthumously.

Judaism

A good introduction

Faith and Piety in Early Judaism, George W.E. Nickelsburg and Michael E. Stone; Philadelphia: Fortress Press, 1983; 234 pp., $26.95. John Valk, Toronto, Ont.

It should not be a surprise to anyone that an extensive body of religious literature parallels that of the Old and New Testamental writings. Regarded most as "non-canonical," they are by no means non-valuable. Indeed, the opposite is the case. These numerous texts and documents provide a wealth of theological and historical information about the peoples of the region of Palestine before and after the life and death of Jesus Christ. When we examine all of the literature of this period, it quickly becomes apparent that the beliefs of the Jewish people do not form such a clear and concise package as may first have been thought. Hence, the relevance of *Faith and Piety in Early Judaism*.

Nickelsburg and Stone, two formidable scholars of Jewish studies, illustrate certain salient points about Judaism which are often mis-understood, mis-interpreted, or even mis-appropriated by both Jews and Christians alike. The Judaism of 200 BC — 100 AD was a complex of religious thinking, expression and beliefs. It was composed of various groups, each concerned with how best to live obedient lives, yet each influenced by numerous factors and subsequently each finding different modes of religious expression. *Faith and Piety* offers some important glimpses into this very multi-dimensional Judaism.

The Book is divided into a number of Topics: Sects and Parties; Temple and Cult; Ideals of Piety; Deliverance, Judgment and Vindication; Agents of Divine Deliverance; and Lady Wisdom and Israel. Each particular topic deals with a number of biblical and extra-biblical writings known to early Judaism. What emerges are certain clear elements of diversity. However, areas of similarity as well become apparent. In a rather unique way, *Faith and Piety* reveals that the two traditions which later came to dominate — Christianity and Rabbinic Judaism — did not arise out of a vacuous environment. Rather, they were served and influenced (and to a certain extend shaped) by the cross-currents of thought flowing at that time.

The bulk of this book is composed of texts. The reader is quickly brought face to face with the ancient documents, but is not burdened with the extensive technicalities of the scholarly debates. Only brief introductions to the various chapters and brief explanations of the texts are provided.

For those with an interest in this time period and the writings which emerged from it, *Faith and Piety in Early Judaism* is a good introduction. It is not intended to be exhaustive. It offers a good first-hand encounter with the diverse and unusual religious expression and thinking contained in those documents significant to a very important period of history.

History

The real roots of the Russian Orthodox Church

The Russians and their Church, by Nicholas Zernov, 3rd ed.; Crestwood, New York: St. Vladimir's Seminary Press, 1978 (available in Canada through Canterbury House, Ottawa, Ontario); pb., 192 pp., $7.75. James R. Payton, Jr., Stratford, Ont.

For most people in the Western world, Russian history before the Communist Revolution is a rather foggy area where cossacks and tsars rampage periodically over steppes (or is it "up and down" them?). Of the Russian Orthodox Church we know even less.

This book by Nicolas Zernov would be a good place to start to remedy those deficiencies. A noted authority on the subjects, with nine other books in this area to his credit, Dr. Zernov has brought the volume (originally published in 1945) up to date in this third edition. He produced this volume as an introduction, designed specifically for Westerners who would like to become somewhat acquainted with Russian history and the role the Russian Church has played in it.

It makes for some very interesting reading. The roots of the Russian Church are in Greek Orthodoxy, not in the Latin West. Consequently, the Russian Church has not gone through the struggles of the Protestant Reformation — but, then, neither has she passed through the aridities of medieval scholasticism. She has, rather, gone her own way, a way which placed far less emphasis on doctrinal/logical structures than the entire Western Christian tradition has, but which — as the reading of this volume demonstrates — has been nonetheless the way of the Holy Spirit with her. She had a profound impact upon the consciousness of the Russian people, from tsar to serf, and she thus shaped the history of the nation significantly.

This is a book well worth reading. Doubtless, experts in the areas of Russian history or of Eastern Orthodoxy would find points of interpretation and emphasis to quibble about, but few of us are in that boat — or even know where it would be docked! The book itself is well-written, a valuable introduction to an area we all could profitably know much more about. It is warmly recommended.

Real life

One woman's pilgrimage

Beyond the Border. Maria's Miraculous Pilgrimage, Maria Foth; G.R. Welch Company, Burlington, Ont., 1981; pb., 140 pp., $7.95. Mrs. Helen Tangelder, Strathroy, Ont.

In her heart rending auto-biography Maria Foth describes her life in the Ukraine during the communist regime. Through much hardship, she makes her pilgrimage from communism to the Mennonite faith. She provides excellent insights into the long hard sufferings of her people, strengthened only by the mercy and grace of Christ. Inspiring reading!

Christian lifestyle

Inspiration for all

The Power of Prayer, Herbert Lockyer; Thomas Nelson Publishers, Nashville, Tenn., 1982; pb., 131 pp., $3.95 U.S. Reviewed by Rev. Johan D. Tangelder, Strathroy, Ont.

Weak prayer life and ineffectual Christianity go hand in hand. Why is there such a lack of persistent and meaningful prayer today? Has even the Christian lost his consciousness of God? We need a disciplined prayer life.

The well-known evangelical author Lockyer has written The Power of Prayer calculated to improve the Christian's communication with God. A good book for every home. It is engaging and inspirational. It also contains a wealth of sermon suggestions for pastors.

Faith

A look at the Apostles' Creed

Basic Training. Plain Talk on the Key Truths of the Faith, R.C. Sproul; Zondervan Publishing House, Grand Rapids, Mich., 1982; pb., 190 pp., $5.95 U.S. Rev. Johan D. Tangelder, Strathroy, Ont.

The author explains the basic tenants of each article of the Apostles Creed in the light of contemporary issues and trends in theology. He rightly insists that today's church must be confessional. If the church is to be the church she must know, believe and practise her confession. The Christian faith has intellectual content. It is both of the mind and the heart.

Sproul has written in a semi-popular literary style and directs himself primarily to college and seminary students and pastors. He is a well informed theologian who is not ashamed of the historic Reformed faith. He is director of the Ligonier Valley Study Center and has degrees from Westminster College, Pittsburgh Theological Seminary and the Free University of Amsterdam (Drs. Th.).

Real life

A mother's story

The Lost Child, Marietta Jaeger; Zondervan Publishing House, Grand Rapids, Mich., 1983; pb., 121 pp. Mrs. Helen Tangelder, Strathroy, Ont.

A mother of a kidnapped and slain daughter on a camping trip testifies of the shock and horror brought to her and her family. The Lord gave the mother the spirit of love and forgiveness for the kidnapper and found that Christ is her answer to her needs. Good reading.